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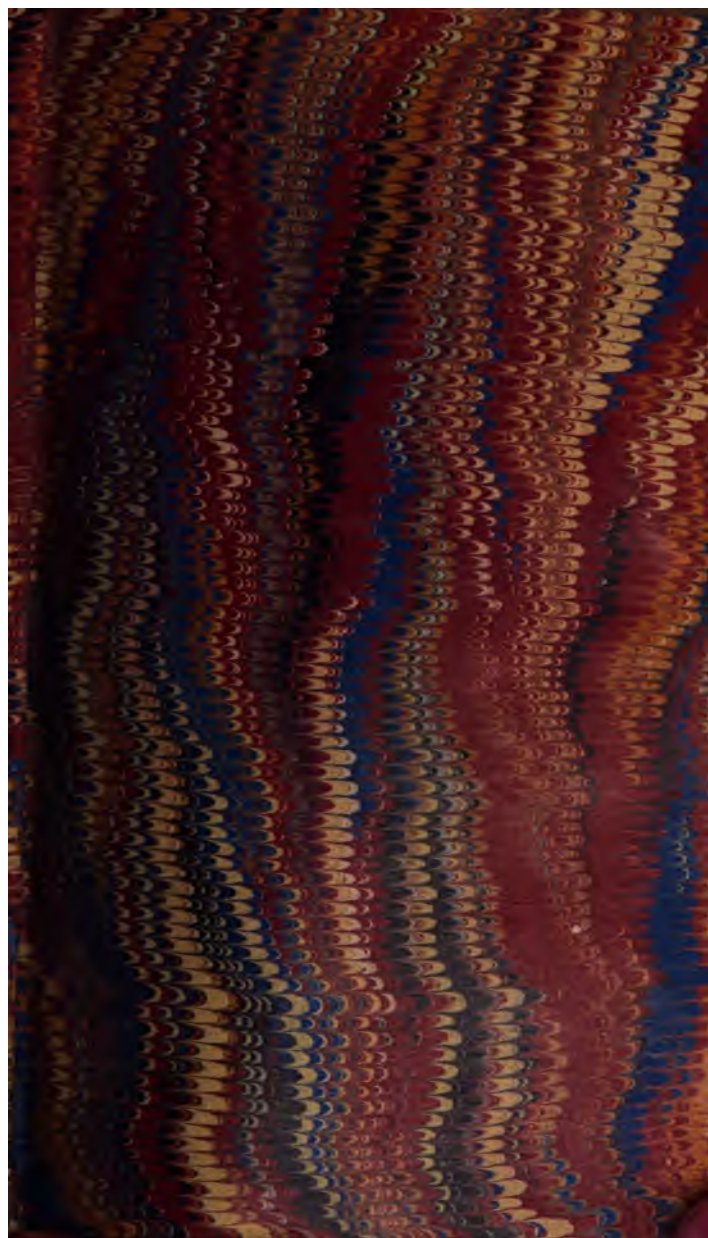
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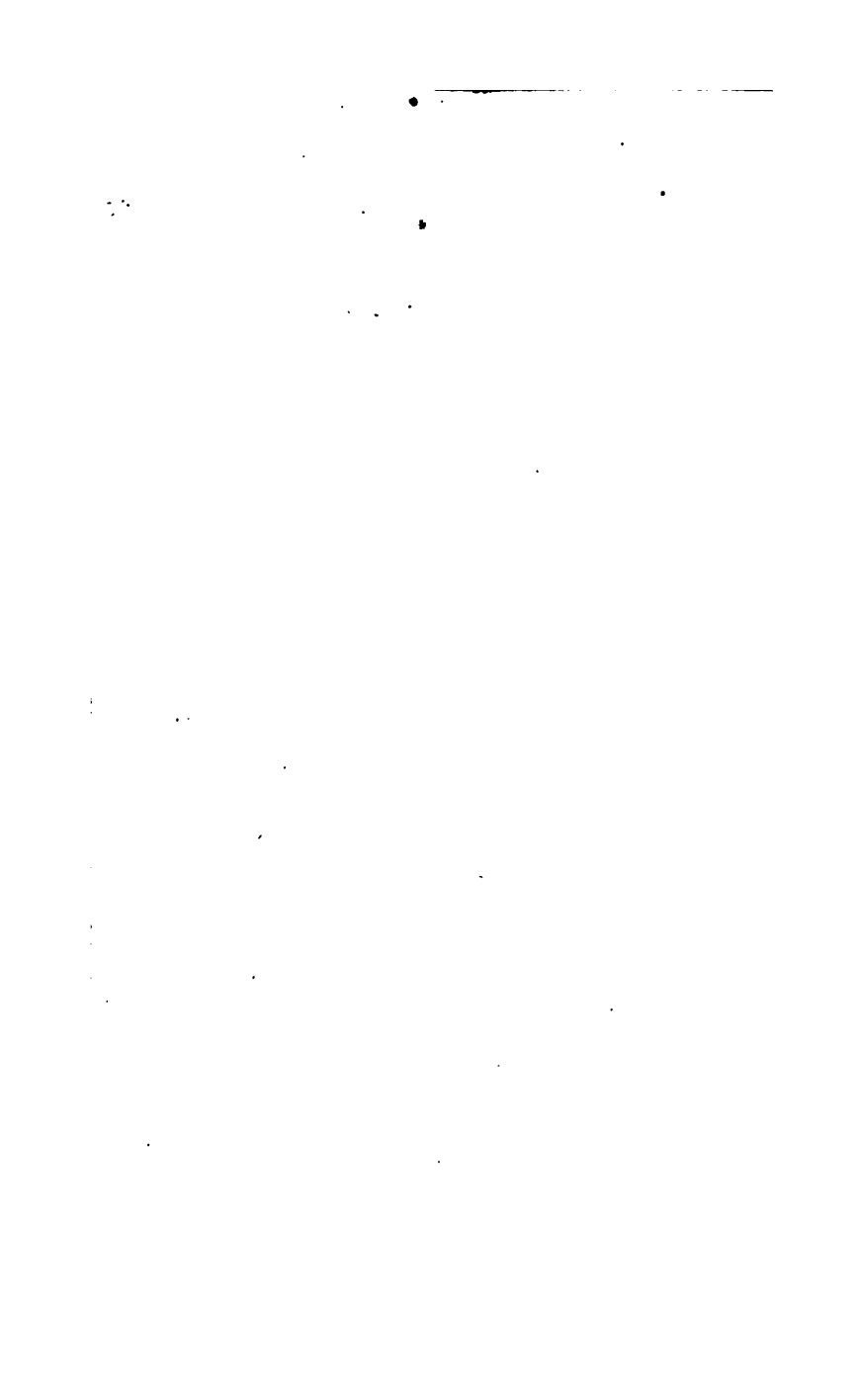


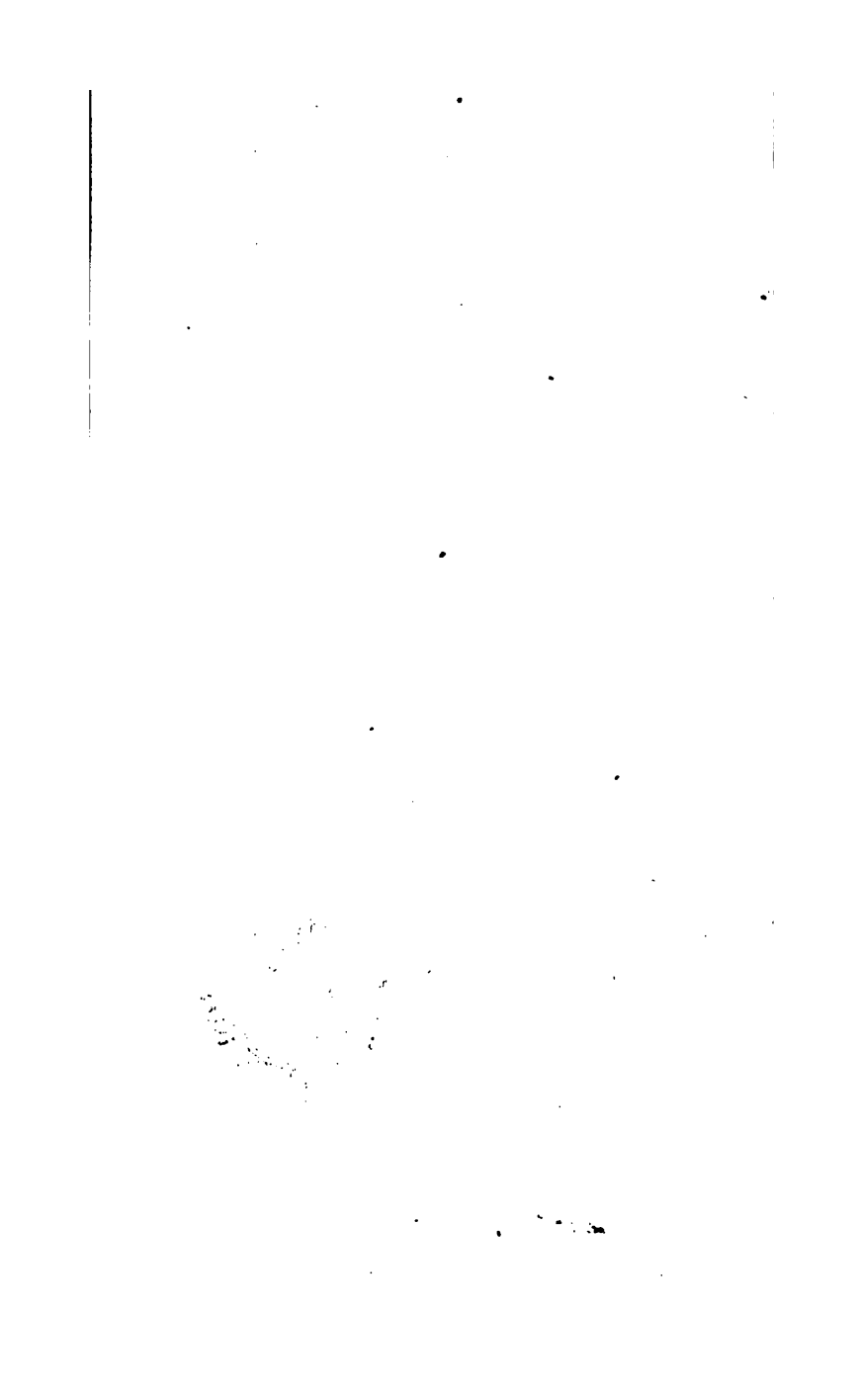


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THE
Vision of Hades,

OR THE REGION INHABITED BY THE DEPARTED
SPIRITS OF THE BLESSED.

WITH
CURSORY NOTES, THEOLOGICAL AND METAPHYSICAL

TO WHICH IS NOW ADDED,

The Vision of Noös.

Stude ergo cor tuum ab amore visibilium abstrahere, et ad invisibilia
transferre.

Thomas a Kempis, Cap. I.

O quam contempta res est homo nisi supra humana se erexerit!

Seneca. Præ. ad Quæst. Nat.

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TO
MRS. SARAH FRANCES BELL,

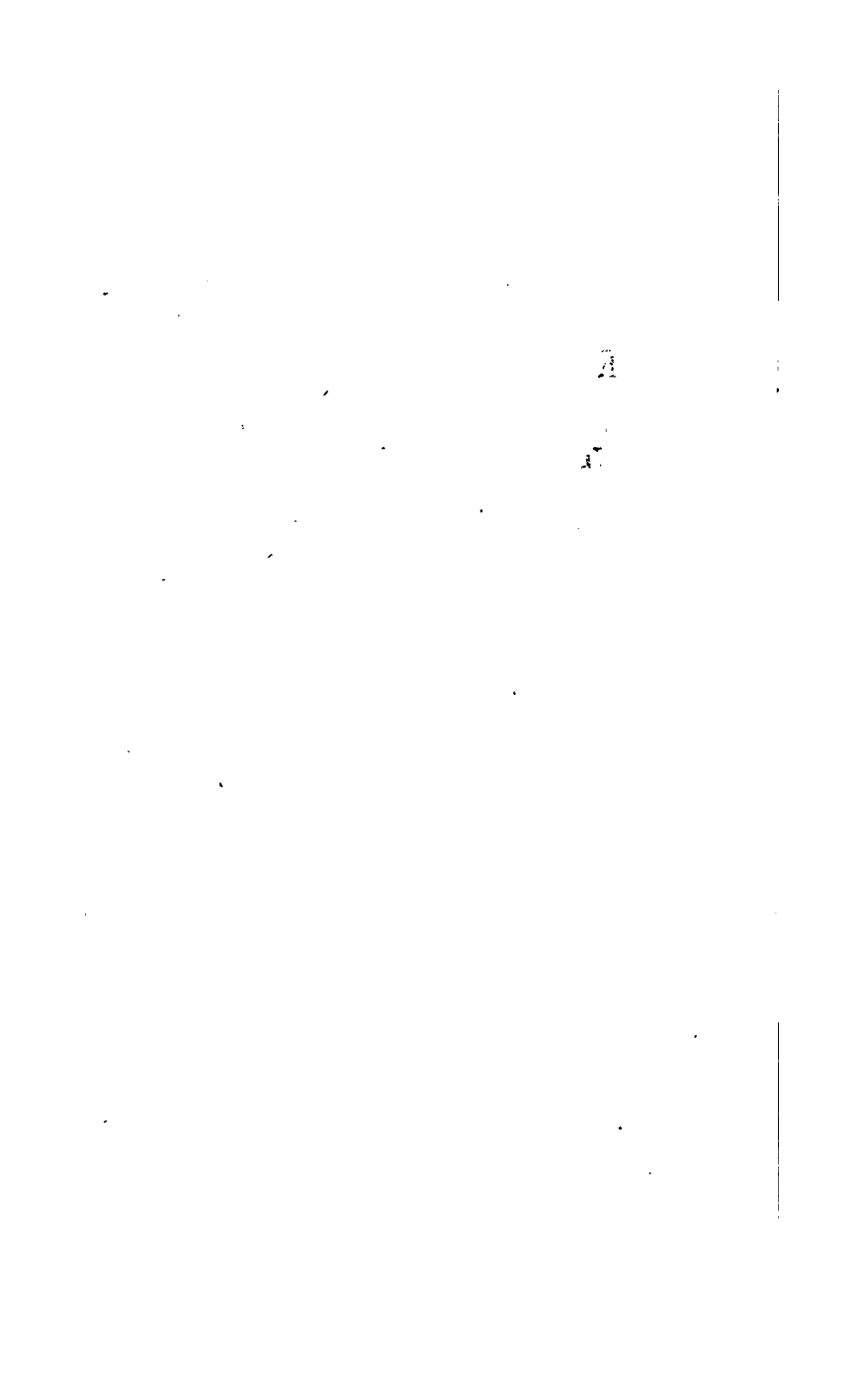
This Volume is Dedicated,

WITH THE
SINCEREST SENTIMENTS OF RESPECT, ESTEEM,

AFFECTION AND GRATITUDE,

BY HER FRIEND,

THE WRITER.



P R E F A C E.

THE following trifle, written some years ago, is offered with diffidence to the younger portion of the public. The notes on Hades may convey some information not to be obtained by them without labour; and may induce the reader to dive deeper into a subject that cannot fail to indemnify for the trouble taken in the pursuit.

Dreams are composed of pre-conceived ideas often oddly put together, often with sudden and obscure changes, and as often with indefinite terminations. The Vision of Noös had its origin in a dream of that nature, which will account for its containing some of those peculiarities. In personifying *some* of the passions and affections of the mind, an attempt has been made to define them, and shew the relation they have to each other, and thus lead the tyro in metaphysics to watch the operations of his own mind, and to de-

fect the various influences that lure it from the paths of Justice and Charity.

The writer is conscious of having exposed himself to the keen shafts of the Critic, but as the following pages are published without pretension, and cannot injure that part of the community for whose amusement they are intended, he leaves himself (not without apprehension) in their hands, since the taste of the present day is not favourable towards this kind of composition.

In former days Plato amused himself by allowing his mind to soar into imaginary regions. In later times, the *Chancellors More, Bacon*, and *Erskine*, have indulged their fancies with this liberty when released from severer studies and the fetters of the law. Let these examples be my excuse.

INTRODUCTION.

As we have not from Revelation any positive description, either of the situation or nature of that place, where the souls of those, who are the heirs of salvation, remain until the great day of judgment, each may be left to form his own opinions on the subject, without incurring the imputation of vainly searching into hidden

things ; as long as such reflections are founded on the obscure light afforded by Scripture, and tend to elevate the mind and improve the heart.

The learned and pious Bishop Bull justly remarks, on the pretended abhorrence of those who deny any examination into the invisible world ;

“ And this their folly they call prudence, modesty, and humility ; and endeavour to justify it by the authority of an old thread-bare

maxim, (the common shelter of dulness and stupidity, and negligence about divine things,) quæ supra nos nihil ad nos; 'those things that are above us do not concern us.' I will not make comparisons between this and the other extreme; but of this I am certain, that the ill consequences of the latter extreme are very great; for by this conceit the most noble part of the creation is hid from our eyes, and banished out of the bounds and limits of the Christian philosophy."

With the remark, that the wisest and the best of every age, and every country, have reflected on these sublime and instructive subjects, I conclude that no apology need be offered by me for pursuing a similar track.

The
Vision of Hades.

It was night, I was slumbering on my couch, and all was silent around me, when a supernatural voice thus communicated with me. —“Son of the earth, while your mortal frame is buried in sleep, I have the power and peculiar permission to convey you to other worlds, and there unfold to you

mysteries not known to any of the race of man."

My soul replied, "I thirst for knowledge, and if thou art a spirit of heaven, convey me wherever thou pleasest." With velocity, as great as that with which a ray of light darts from the sun, my sentient part passed along the aërial expanse accompanied by a celestial Intelligence, and arrived at a mass of clouds extending farther than my perception could reach, where several melodious voices addressed us in a language new to

me, but which I comprehended, enquiring what spirit it was pursuing that unusual track. To their questions my guide returned satisfactory replies, and we continued our way through a region of refulgent clouds until we reached a band of angelic beings of the human shape in exquisite proportion, yet in substance but as gleaming forms, wearing airy wings of dazzling brightness; they came from the clouds on which they reposed or stood, and surrounding us demanded our right to pass their watch. My guide accosting one,

who seemed above the rest in rank, declared his angelic nature and peculiar permission, then we were allowed to pursue our route.

Soon after a region suddenly appeared, which seemed without limits except on the side we entered. It was composed of countless islands of clouds of every size and form, floating above, below, and on either side, till they faded in the distance. Their hues were a thousand fold more brilliant than those of an autumnal sun-set, and ever varying and changing from

intensely gleaming gold and crimson to the softest tints of grey and purple. Reflected rays of mingled hues that met and blended, formed a light such as no mortal could ever gaze on ; it seemed like the bow of heaven in resplendent brightness interwoven with sunbeams.

My soul became so enchanted with the scene, that my guide, to whom I never yet had dared to speak, seeing that I was overcome with astonishment, exclaimed :—
“ Mortal, in this region the spirits

of those who have left your earth remain till the consummation of all things."

[A] "*The Intermediate State !*"

I exclaimed, fear prevented my farther utterance, as I now, for the first time, met the celestial dignity of my conductor's look; it was similar to the angel of the watch we had left, but appeared arrayed in surpassing brightness. My fears were immediately dissipated, when in the blandest accents, it excited my failing courage by replying :—

“ Yes, mortal, here dwell the spirits of those who have wrought out, through grace, their own salvation. Now receive from me the power of seeing and conversing with the all-joyous and blessed beings among whom we soon shall find ourselves.”

As we entered into this glorious realm, my perception, now refined by an influence which I could not comprehend, clearly distinguished innumerable forms : some were retired and seemed absorbed in contemplation ; some were assembled

in groups, apparently conversing ; and others were chaunting seraphic hymns of praise the sounds of which reached me through an atmosphere of the mildest air, (breathing fragrant odours and wafting tones of floating melody,) that served to move at the will of the happy beings the radiant islands on which they dwelt.

We were now close to a group discoursing ; around them were many attentively listening. My celestial guide desired me to stop, and this gave me an opportunity of examin-

ing their forms which were of the human shape robed in silvery air, their countenances beaming with angelic character and brightness, yet inferior to the dazzling beauty either of my guide, or of the angels of the watch. [B]

My attention was so rivetted to their forms and appearance, that I heard but little of their discourse, but was delighted with the music of their voices. My celestial Intelligence, having first made some inquiry of one who was near, bade me follow him ; I obeyed, and after

passing numberless islands, and at each opening seeing still more, of every radiant and varying colour, sailing through the space, we arrived at one more retired. Here was reclined a lovely form which rose at our approach ; there was something in its graceful air that seized my attention and restrained my utterance ; it smiled with enchanting sweetness, and with words that thrilled me to the soul, thus addressed the denizen of heaven :

“ If this is the mortal you wish me to conduct through the regions

of the blessed, gladly will I undertake the task."

"Inspire him," (rejoined the celestial spirit,) "by your precepts to labour during his earthly pilgrimage to ensure your society for endless ages in a life to come." Then winged its flight, and soon disappeared.

"The time granted you to visit this intermediate world," said my guide, "is short; let us therefore go forth amid the societies of the

blest, where all is love, harmony, and joy."

These words were accompanied with a look of tender anxious affection, that inspired me with more than earthly love for the blessed being who seemed deeply interested in my eternal welfare, and towards whom I was attracted by a secret influence of which I could not clearly trace the cause.

Immediately the island gliding rapidly along, passed many in a

quiescent state covered with companies of the blessed ; others were moving in every direction, above and below us, and seeming as they moved to increase the floating harmony that filled the space. Approaching one where the forms gleamed with brighter radiance, and where I discerned some similar to those of the angels of the ward, I enquired who they were, and requested to stop. Our island joined, and as it were half mingled with it. My guide directed me to listen for they were martyrs holding converse with angels. They

spoke of the ever-wakeful goodness of the Omnipotent Creator, and of the blessings they enjoyed, and unfolded the mystery of redemption through the sacrifice of that Redeemer whose truth they had died for asserting. They learnt from their angelic companions the secrets of nature, which our limited capacities are incapable of comprehending, then finished their discourse by joining with the heavenly Intelligences in praises and thanksgiving, while their island rose and the sounds were lost in distant symphony.

“ I see,” said my guide, “ that what you have witnessed has depressed you : we will repose as our island glides along.” My curiosity was soon again excited at the sight of a spacious island urging its course with great rapidity, covered with angels and spirits of the blessed.

“ Who are those,” I exclaimed; “ that rush so swiftly by, and what is the cause of these loud and rapturous shouts they raise ?” Our island was instantly propelled with such velocity, that it soon overtook them.

“ These are spirits,” said my blessed companion, “ who have lately arrived in these happy abodes, attended by ministering Angels [c], and who, prompted by a desire of knowledge and under their guidance, are sailing rapidly in every direction. Listen to the expressions of extatic joy from some of them, to the songs of adoration from others, all are so full of thankfulness for the gracious gift of immortality, and the hope of blessings yet to come, that although their capacities are enlarged even beyond what you can *now* conceive, they are unable to find utterance for the

fulness of their thoughts. Some you perceive are hearing from the ministering spirits, (who maintain a short but often repeated converse with them,) the mysteries of their creation and redemption: but these I am not permitted to communicate to you, and even if I were, your soul is not sufficiently unburthened of mortality to comprehend them." I observed their countenances beaming with delight at the mysteries which were explained to them, glowing with fervent gratitude towards the Author of their happiness, or marked with joyful wonder

at every scene that opened to their view. Some of them entered into converse with my guide, and on learning that I was not yet an inhabitant of their sphere, exhorted me to follow the example of their Divine Master, that I might on leaving my earthly cell rejoin them. "Our course lies this way," said my guide, and we left this celestial Jubilee to pursue our way.

As we sailed about the vast expanse, many of the beings came to our island and discoursed with my benign companion. The angelic

sweetness of their manner, the kind familiarity of their conversation, shewed the elevated nature of their souls. When alone with my heavenly monitor, I enquired if they were all known to each other, as I had observed that they entered without hesitation into converse with any they met. "Here," rejoined my guide, "neither rank nor riches are known; here is no distinction either of persons or nations [D]: the cold suspicion of the mortals of your earth has no place in our thoughts, and all the irregular and degrading passions of

humanity are changed for universal benevolence and love ; hence we have no reason for not associating without reserve, our reason and feelings prompt us all to pursue the same course of holiness, and to employ ourselves continually in adoring and thanking the Author of our joy, in continuing to learn from ministering spirits his unfathomable wisdom and power, in admiring his innumerable works, in receiving intelligence from the angels of the hope they have that those we loved on earth will be again united to us, and at the nar-

ration of which we rejoice with them ; in associating with the spirits of those, whom while on earth we loved, and to whom we now feel a refined attachment, such as no mortal can experience ; for here, though we associate freely with all, we form ' sweet societies ' of those who were the objects of our affection during our mortal sojourn, and pursue enquiries with them, and wander at pleasure either on islands, or through these realms of everlasting day, with a buoyancy of unspeakable delight. Such are our occupations, joined to the ceaseless

pleasure of contemplating so many millions unable to exhaust the measure of their bliss, encreasing in knowledge, and rising in the scale of beings, which as we do, our appearance wears a more lucid radiance ; for observe, and you will discern, that the spirits differ in their degrees of brightness."

Suddenly a louder strain, and a vast island on which were many spirits, attracted my attention. We met them, and found they were rejoicing with parents, who, only a short time before, had been united

for ever to their children. The spirits they had known on earth had assembled, and also numbers of angels, who with them were celebrating the arrival with songs; the enraptured parents were hearing from the tongues of angels, the trials and the victory of their children. My heavenly guide felt the fervid joy that spirits feel at such a sight, and joined in praises with the applauding band.

Again our island floated on, sometimes with rapidity, at other times joining islands which our in-

clination prompted us to visit. One was chiefly occupied by those rulers, who had either framed laws, or supported them, for the benefit of mankind ; and by heroes, who had passed their earthly life in defending the religion and laws of their country from the aggressions of the wicked. On another, we found the spirits of two, who, while on earth, had been allied in mortal bonds, now met again never to have those bonds rudely severed by the hand of death, fondly relating to each other how the hope was realized, that their earthly might be changed

for a heavenly and inseparable love, and guiding their island to view the magnificence of the realm they then inhabited. Their converse was interrupted by a glorious Spirit who came careering from on high, and told them that a ministering Angel had arrived with the gladdening information, that their child laboured to meet them there. Spontaneous hymns of praise burst from them, and they left us to pursue their way with the celestial Spirit to hear from the ministering Angel the intelligence He brought. Endless were the scenes we wit-

nessed of such enthusiastic happiness, and boundless appeared the space, through which we went, studded with the mansions of the blessed.

“ One gift,” said my monitor, “ we possess, of which you can form but an obscure idea. We cannot hear or be acquainted with aught that can give pain or lead us to expect evil ; but every action of the friends we left in your world, that can afford pleasure, is made known to us.” We still continued to rove through the “ wide-waving”

melody of the atmosphere, and to watch myriads dwelling in happiness unalloyed by languor, while my heavenly Instructor informed me that the extent of their world, in the direction in which we urged our course, was unknown ; and that if they ascended the element became more subtle, and by the account of the angels, led to the empyréan realm [E], whither they knew they could not bend their way : that far beneath, the region decreased in splendour, and consequently was never visited by any of them ; but that on the side

where I entered, an interminable bank of refulgent clouds of a denser nature than their islands prevented them from passing, and that amid them were always guards of angels and seraphs who permitted none to enter but spirits delegated from on high, and that no wish existed among the denizens of this region to pass the boundary from within.

My perception, from holding communion with spirits so pure, became itself more refined, and I so deeply longed to be an inhabit-

ant of the world of spirits, that my despondence was noticed by my director, who serenely smiling said,

“ Catch some emanation from the scenes around you, aspire to blessings within your reach, hold lightly all worldly things, yet neglect not the earthly duties imposed on you, for the performance of them, will, through mercy, lead you here ; raise your mind to the contemplation of celestial things, and there you will discover stores of hidden manna [F]; consider the wonders, the harmony, the order of

your terrestrial sphere, and you will find ample reasons for fearing, yet loving and adoring, your heavenly Father ; ponder on the necessity and redundant mercy of your Redemption, and you soon will find yourself in the path that leads to eternal happiness." I felt a kindred ardour glowing in my soul, and the more I thought on what my monitor had uttered, the stronger rose my resolution to attempt to gain the prize of immortal happiness.

While immersed in these momentous thoughts a radiant glory

gleamed around us and a Seraph gently lighted on our cloud that bent not beneath his tread ; with gentle, yet majestic mien, the Seraph addressed my conductor, who had arisen to salute it ; the music of his words enchanted me, though I could not understand their meaning. A holy exultation played on the brightening countenance of my guide while thanking the Seraph, who winged again towards the empyréan his aërial way.

Our island was now impelled with great rapidity ; my guide in-

formed me, that the Seraph came from the abodes on high, to tell of a sight that would require my utmost firmness to behold, and where I should see the assembled world of spirits. My soul full of all that I had heard and seen, and wrought to the height of expectation was so absorbed, that we urged our course in silence, until we were joined by a company going in the same direction.

“ These,” said my leader, “ are many of those who studied while on the earth the nature of the

world, and endeavoured to account for the wonders of its formation and the regularity of its revolutions, who examined the origin, structure, and encrease of its various productions; observe how they *now* smile when they speak of many of their vain suggestions, for since they have been purified and instructed here, they are astonished at the narrowness of their conceptions, while they were clogged with their earthly frame; now they understand the systems of other worlds, the infinite numbers both of them and their inhabitants;

they hear from their angelic instructors the deep secrets of the wonders of nature, and from such knowledge learn in a more exalted manner to adore the omniscient Father of the universe."

Suddenly a vivid gleam, and melting tones of entrancing harmony enwrap my soul. With a shout of exultation, my guide exclaimed, "They come, they come; strengthen thy feeble spirit, watch yon lambent glory, and hearken to the voices of the hierarchy of heaven." In an instant the elements

were imbued with a deeper glow, myriads of islands covered with spirits were urging their way to where the lambent glory shone, and forming themselves before it. Unfolding glories and sparkling rays came showered from supernal spirits, surrounding One so intensely bright, that even the Seraphim scarce could gaze upon it ; and all with spontaneous songs of gladness shouted Hosannas ; while all of the blessed, bent in adoration at its presence.

“ Sustain thy sinking spirit,”

said my guide, "and look, if but for a moment." My astonished soul just perceived a kneeling form almost absorbed in the resplendent glories that environed the Vision so intensely bright [G]. This form arose, and a spirit flew to guide, and to support it. While angelic songs of praise pealed on my raptured soul, the Vision so ineffably divine withdrew. Then for a season all was silent save the melting melody of the elements. Around this form, conducted by the angel, the highest of created beings arranged

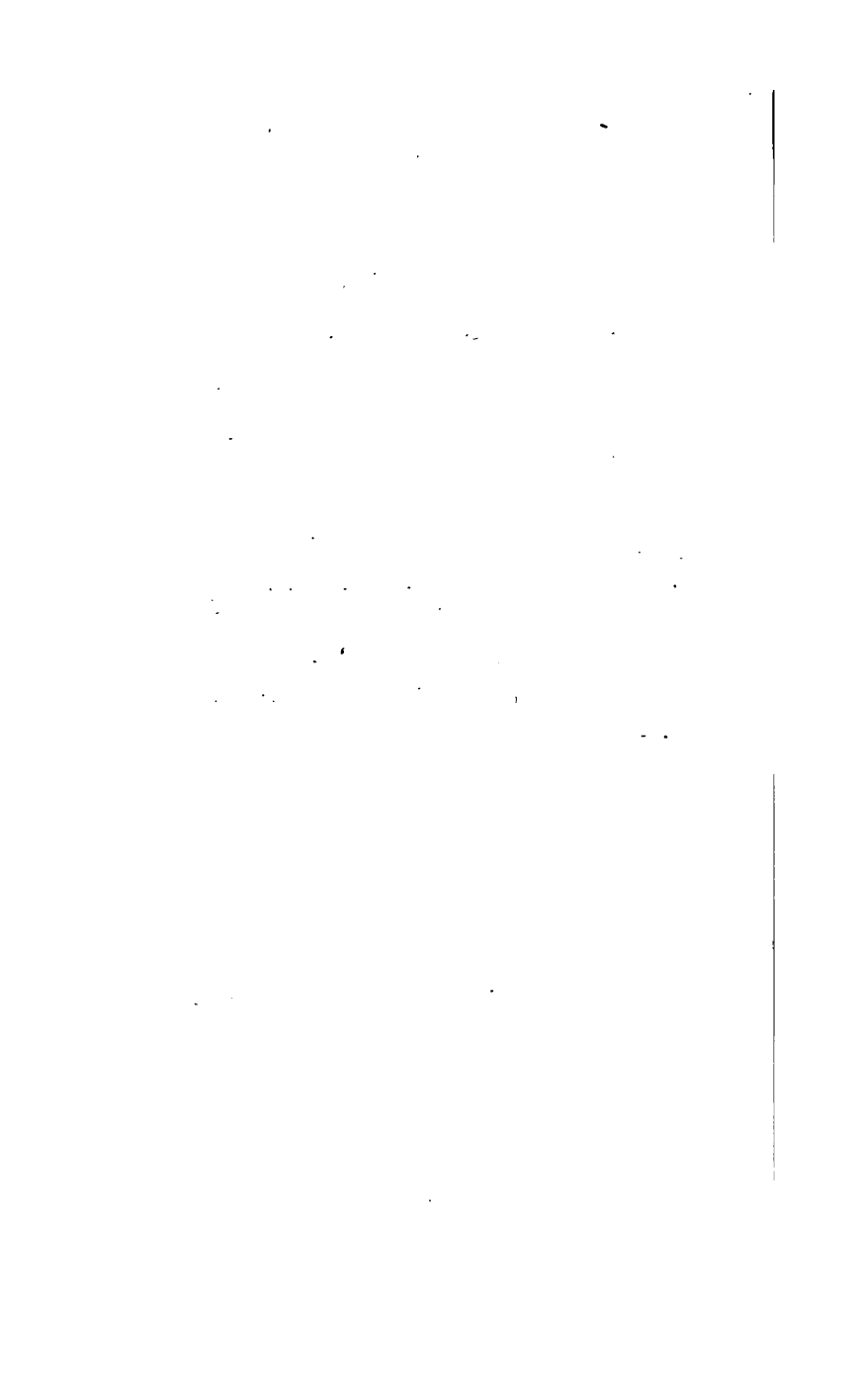
themselves in increasing circles ; they were arrayed in empyréal radiance and wore six wings [H] shining like the beams of heaven refracted from the dust of mingled gems ; around them, and yet farther advanced, were myriads of the hierarchy of heaven, all wearing wings glittering with sunlike brightness, who flew towards us chaunting hymns of joy, which resounded through infinite space, and were re-echoed by the world of spirits.

“ They bring,” said my guide,

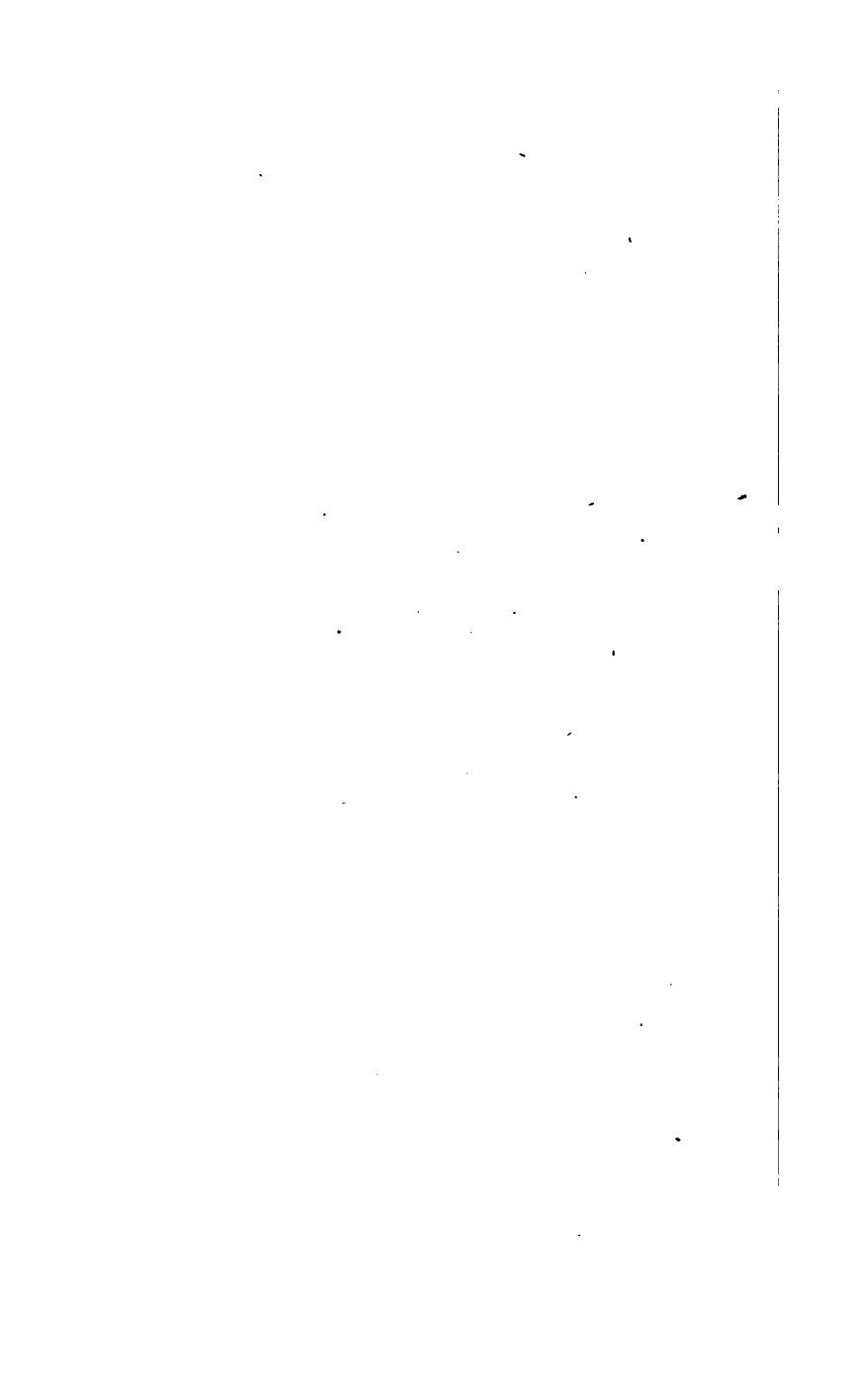
“conducted by a ministering angel, a repentant spirit of the earth to dwell among us, and the Vision robed in such resplendent glory to whom they knelt was the Redeemer.”

They were now near, when a bright spirit winged its way before the rest—at whose presence the descant died away—and in sounds that my mortal soul can scarcely remember, announced the name and race the being bore while on earth, declared that it was accepted in mercy, and given the invaluable

able gift of everlasting bliss. Instantly thousands of spirits rushed forward to greet it, and the sounds of transporting triumph grew louder. I heard my lovely guide exclaim, "I am the sainted spirit of ———; remember the regions of the blessed;" and immediately vanished [1].



NOTES.



Notes.

[A]

DODDRIDGE, in his excellent Paraphrase on the xvth of 1st Corinthians, says—“ God can exalt and refine matter to a degree of purity and excellence to us unknown; and there are many bodies now existing so pure and active as that in comparison they may be called spirits.”

“ Verum hoc tantum persuasum

fuisse illis probat, levioribus, ætheriis, cœlestibusque corporibus alligatos esse bonos angelos.

*Cudworth's Intell. Sys. Mosheim's
Trans. Vol. I. p. 457.*

But which, as philosophers supposed, both dæmons (or angels) and men, to have the same σωμα αυγοειδες, ουρανιον και αιθεριον, or a like lucid, ethereal, and heavenly body.

Cudworth, C. IV. p. 797.

Plato, in the 43d Cap. of the Phædo, after giving an account of a splendid region, gleaming with rocks of

emeralds, jaspers, and other precious stones, continues; "there too are many animals and men, some dwelling in the midland region, (ἐν μεσογαιᾷ οἰκοῦντας) some in the circumambient air, as we on the shores of the sea; others occupy islands, which are at a distance from the continent, and surrounded with air; in a word, what with us is water and sea, with them is air; and what with us is air, with them is æther." Since from the similarity of these islands, and this region of Plato, to the world I have attempted to describe, it may be thought that my vision had its origin in the Phædo; I must confess that I never saw the

Phædo, nor heard of Plato's world, until after I had written this trifle of my own.

The reader who wishes to see a vortex of names and disjointed opinions on spirits, will have his curiosity gratified by referring to Burton's "Digression of the nature of Spirits," in the *Anat. of Mel.* Vol. I. p. 55, Lond. 1804. See also *Ode passim de Angelis.*

[B]

The interpretation given by Schleusner, in his Lexicon of 'Αδης (Hades), the invisible world, that which cannot be seen, (*quod videri nequit*), is an obscure dark place, *situated beneath the earth*, where (quoting the Scholiast on the Ajax) the souls of all the dead are assembled. And this common opinion of the heathen world, Lowth, in his seventh Lecture on Hebrew Poetry, seems to consider as the general belief of the Jewish people. "Hence it is evident that the dead are often said to go down into the cave, *the lower regions of the earth*,

and the gates and ABODE of death *.”
But as ‘*Αδης* (Hades) is generally

* *Percrebuit apud Hæbreos, ut apud cæteros etiam, opinio quædam popularis agi sub terra vitam mortuorum deinceps consequentem, &c.*

The Dissertation on Hades by *Joséphus* contains some account of the opinions entertained by the Pharisees.

Atque hinc plane est quod mortui toties dicuntur descendere in foveam, in inferiora terræ, &c.
Lowth. de Poesis. Hæbr. Præl. vii. p. 79.

Lightfoot in his *Horæ Hebraicæ*, gives a less gloomy account of the opinions of the Jews on this subject—*Quod vulgo creditum est a Judæis animas puras et sanctas, cum migrarent à corpore*

rendered by the Septuagint as the translation of ~~hew~~ (Sheol,) Buxtorf

transire in beatitudinem ad Abrahamum. That it was commonly believed by the Jews, that pure and righteous souls, when they departed from the body, passed into happiness to Abraham's bosom; and then adds the following affecting anecdote from Midras Echah. fol. 66, 1. on the viith chap. of 2 Maccabees—The mother of seven martyrs when six of her sons had been slain, and the last a babe only two years and a half old, was brought out, said to Cæsar (Antiochus Epiphanes) I obtest you, by your life, that you will let me embrace and kiss my babe; on his granting her permission, she nourished him from her bosom, and then exclaimed, "I implore you, Cæsar, to slay me first and then him." Antiochus replied, "I will not hear you, for it is written in your law, the kine

and Parkhurst give a more general interpretation to the word, and consider it as not meaning merely the sepulchre, but "the place and state of the dead," where "Jacob

and the ewe, and the young, thou shalt not slay on the same day." To whom she answered, "O silliest of men, hast thou performed all the precepts, that thou mayest omit this alone?" Instantly he ordered the child to be slain. The mother rushing into the embraces of her babe, kissed him, and cried out, "Go, my son, to your father Abraham, and tell him, thus says my mother, boast not saying I built an altar, and offered up my son Isaac, for my mother hath built seven altars, and offered upon them seven sons in one day." Chap. VI. p. 179. Ed. Cant. 1674.

would go down mourning into ~~land~~ to his son." Gen. xxvii.35. 'Αδης (Hades) in the New Testament, is translated by the word Hell, which is derived from the Saxon Hillan or Helan, to hide, or from Holl, a cavern, and is often erroneously connected with an idea of a place of pain and misery, whereas it answers precisely to the meaning of the Greek word 'Αδης, and denotes a concealed, or unknown place. It is not the object of this note to shew the nice distinctions that have been made in the signification of the Greek and Hebrew words; it will suffice to say, Hades means, *when speaking of the body, the sepulchre; and when of the*

soul, any region it inhabits without the body *.

* Of this opinion was Pearson, (vol. i. p. 352), who says, " The word which the Psalmist used in Hebrew, and the Apostle in Greek, and is translated Hell, doth certainly, in some other places, signify no more than the grave, and is translated so." And in the next paragraph, " Now being, the soul is sometimes taken for the body deserted by the soul ; and Hell is sometimes taken for the grave, the receptacle for the body dead." Though he does not admit that such interpretation can be given to the article of the Creed, which he is there discussing.

Also, Burnet, p. 73. At 3. And Warburton, Divine Legation, vol. v. p. 281.

Also, Tomline's Elements, on Article the 3d. vol. ii. p. 156.

I shall now give the opinions of several writers, and unless I greatly err, their inferences from Scripture will prove in favour of Hades, not being in the depths of the earth, but in some region distinct from this world, and of its being the place appointed for the reception of the soul after death until the day of judgment.

They will likewise tend to show that two such places exist, one for the souls of the righteous, the other for the souls of the damned ; where the former are in bliss, the latter in misery.

In support of the first opinion, that the Hades of the blessed is not in the depths of this earth, I shall quote Bishop Pearson, who, in his discussion on the fifth article of the Creed; (Vol. I. p. 368), says, “ But there is no certainty that the souls of the just, the Patriarchs, and the rest of the people of God, were kept in any *place below*, which was or may be called Hell. The bosom of Abraham might well be *in the heavens above*, far from any region where the devil and his angels were; the Scriptures nowhere tell us that the spirits of just men went unto or did remain in Hell; the place where the rich man was in torments

after death is called Hell, but that into which the angels carried the poor man's soul is not termed so. There was a vast distance between the two, nor is it likely that the angels who see the face of God should be sent down from heaven to convey the souls of the just into that place where the face of God cannot be seen. When God translated Enoch, and Elias was *carried up in* a chariot to heaven, they seem not to be conveyed to a place where there was no vision of God."

To these scriptural references of that great and learned divine may be added, the declaration of St. Stephen, who

“ looked up stedfastly into heaven,” and exclaimed, “ Behold I see the heavens opened, and the Són of Man standing at the right hand of God.” (Acts vii. 55.) And Stephen when dying called, “ saying, Lord Jesus receive my spirit.” Since this noble martyr was supported in his dying hour by a glorious vision, and was inspired, and “ full of faith and wonders,” we may conclude, that his spirit was received by his Redeemer in that place, where St. Paul assures us “ are the spirits of just men made perfect,” (1 Heb. xii. 23.) and which is the same place where he was “ caught up into Paradise,

and heard unspeakable words, which it is not lawful (or impossible) for a man to utter." Now if the spirit of Stephen was received by Christ (it would be impious to suppose it was not), and *that* Paradise, into which St. Paul was caught up, be the receptacle of the souls of just men made perfect, then the souls of the righteous do not descend; and the Hades of the blessed is not beneath in the lower parts of this earth. And that the Paradise of St. Paul is this place, is clearly proved by the well known declaration of Christ to the repentant thief, "this day shalt thou be with me in Paradise;" for the word used

here in the Greek is the same as that used by St. Paul, in the text before mentioned. And the words in 2 Cor. v. 1. are clear and positive; "For we know, that when our earthly house, which is a tent, is destroyed, we have a building from God, an house not made with hands, eternal *in the heavens.*" Hence the opinion, that the receptacle of departed souls is beneath in this earth, is at variance with Scripture.

Bishop Bull, in his masterly Sermon on the Intermediate State, in which he reasons on the account St. Paul gives of his being caught up into Pa-

radise, says that the Apostle teaches that Hades is not "a place of darkness and obscurity, silence and oblivion, where *dwell the good spirits;*" but "*that on the contrary, it is a most glorious place, full of light and ravishing vision, a place where mysteries may be heard and learnt far surpassing the reach of frail mortals.* Lastly, the glories of the third Heaven, and of Paradise too, seem to be by an extraordinary revelation opened and discovered to St. Paul, not only for his own support under the heavy pressure of his afflictions, but also that he might be better able to speak of them, with greater assurance to others. And the

order is observable, first he had represented to him the most perfect joys of the third or highest Heaven, of which we hope to be partakers after the resurrection, and then, lest so long an expectation should discourage us, he saw also the *intermediate* joys of Paradise, wherewith the souls of the faithful are refreshed until the resurrection, and for our comfort he tells us, that even these also are inexpressible."

Though the deductions advanced from Scripture, and the opinions of the learned divines above stated, go far towards proving that the receptacle of

the souls of the blessed is not beneath in the lower parts of this earth, there is one text that seems positive in its declaration to the contrary, and is so considered by Bishop Horsley, in his 20th Sermon, Vol. II. P. 160, viz. the 9th verse of the ivth Chap. of the Epist: to the Ephesians. “ Now that He ascended, what is it but that he also descended first into the lower parts of the earth ?” The learned prelate thus comments on the latter words of the verse, “ Nevertheless, the lower parts of the earth, in the Greek language, in which the Apostle writes, is a periphrasis for Hell, in the proper sense of that word, as the invisible mansion of

departed spirits. The phrase is so perfectly equivalent to the word **Hell**, that we find it used instead of that word in some of the Greek copies of the Creed ; in this very article, where the mention of our Lord's coming down from heaven to dwell upon earth would be quite out of place, after the mention of the several events of his birth, crucifixion, death, and burial, in their natural order and succession. But indeed this phrase of the lower parts of the earth, is, in the Greek language, *so much a name for the central parts of the globe*, as distinguished from the surface, or outside, on which we live, that had the Apostle intended by this

phrase to denote the inhabited surface of the earth as lower than the heavens, we may confidently say, that his Greek converts at Ephesus would not easily have guessed his meaning. This text, therefore, when taken in the only sense in which any writer in that language would have used, or any one who spoke the language would have understood them, expressly affirms a descent of Christ's Spirit into Hell."

Here it is clear that the learned prelate understands the word Hell, as denoting a place in the "central parts of this globe." But if the interpretation given by many celebrated di-

vines, is in direct opposition to the explanation of Bishop Horsley, we may say, that in this instance that learned man has drawn a conclusion not supported by Scripture. That is, if their reasons are considered more powerful ; and if so, the same foundation exists for believing that the Hades of the blessed is *not* in the lower regions of this earth, as did, before the interpretation of Dr. Horsley was quoted on the verse in the fourth chapter of Ephesians.

The first writer to whom I shall refer is Burnet ; who in his exposition of the third article, when speaking of

the descent of Christ into Hell, and shewing that, before Ruffin in the fifth century, no writer speaks of that article of the Creed, says, “ But as there was no other article in that symbol that related to Christ’s burial, so the words which he gives us, *descendit ad inferna*, he descended to the lower parts, do *very naturally signify burial*, according to these words of St. Paul, he ‘ ascended :’ what is it but that he also descended first to the lower parts of the earth ? And Ruffin himself understood these words in that sense.” And in the very next paragraph, after stating that such article is not mentioned, either by the Fathers in the

first ages, or in the numerous creeds proposed in the four first centuries, except in one where "in that it is set down in a Greek word that does exactly answer Ruffin's *inferna καταθovia*, and *it stood there instead of buried.*" P. 73.

Thus Burnet's interpretation of this verse does not accord with Horsley's, but is considered by him as referring to the burial of Christ, and not to the descent of his Spirit into a place in the "central parts of the globe."

The opinion of Pearson, in his fifth article of the creed, where after hav-

ing shewn that the triumph of Christ over "Principalities and powers" (Col. ii. 15.), was performed on the cross ; and that at his ascension into Heaven, he led captivity captive ; says, that the combined texts from Colossians, and Ephesians iv. 8, 9. "are so far from proving that Christ descended into Hell to triumph there, that it is more proper to persuade the contrary." "Descended into Hell to triumph there," is to be understood that Christ went into Hell (Hades) though the purpose for which his Spirit went was not to triumph there. To the first part every Christian assents ; that Christ between the time of his

death and resurrection was in "the invisible region of Spirits," but the object is to shew by inference from Scripture, that it was not in "the central parts of this globe," where Bishop Horsley supposes Christ to have gone and preached unto the spirits in safe keeping ; which spirits the prelate asserts were those of the antediluvians, who were sometimes disobedient in the days of Noah ; and which statement is clearly confuted by Pearson, as shall be hereafter shewn. Stackhouse agrees with Pearson, and quotes him. Macknight's interpretation is not so full, but inferring the same conclusion ; "that is

(Christ) became man, and was put to death, and was buried." And Secker, that the soul of Christ had "its residence during the separation, in the same state and place where other *spirits of just men made perfect* are.

It must be admitted, that Bishop Horsley is not without supporters of this opinion; Athanasius, Epiphanius, Clemens of Alexandria, Origen, and the third article of the Church of England, in Edward the Sixth's time*.

* The conviction that Bishop Horsley's interpretation of any text demands attention, and is deserving of great weight, has alone induced me to transcribe the opinions (in opposition to him),

The learned prelate continues the argument, upon *his* explanation of the text from the fourth of Ephesians, and concludes thus. " But of the myriads who perished in the general deluge, and found their tomb in the waters of that raging ocean, it may be conceived that the souls of those who died in that dreadful visitation, might from that circumstance have peculiar apprehensions of themselves as the marked victims of divine vengeance, and might peculiarly need the consolation which *the preaching of our Lord*

of others, who are writers of at least equal celebrity, and of episcopal rank, in preference to advancing their reasoning in a new dress.

in the subterranean regions afforded to these prisoners of hope. However that may be, thither the apostle says, he went and preached *."

This opinion of the learned Bishop is given with that open decision which commands respect. But it has been already shewn by fair inferences drawn from Scripture, the translation of Enoch, the instances of Elias, Ste-

* In the Apocryphal Book, called Nicodemus, the narrative of Charinus and Lenthius, of Christ's coming into Hades, after his crucifixion, seems to be the origin of the interpretation given by some of the Fathers to the passages in question, and which has been adopted by Bishop Horsley.

phen, St. Paul's account of his being caught up into Paradise, where the repentant thief was with Christ, and where are the spirits of just men made perfect, and by the expositions of some of the greatest divines; that Bishop Horsley's idea, that Hades is in the "central part of this globe," is an hypothesis which even that prelate's learning and ingenuity cannot support. And if on examination his interpretation of 1 Pet. iii. 18, 19. (*the foundation on which the Bishop's conclusion entirely depends*) "For Christ hath also once suffered for sins, the just for the unjust, that he might bring us unto God, being put to death in

the flesh, but quickened by the Spirit! By which also he went and preached unto the spirits in prison : which were sometime disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved by water," is found to be equally untenable, no argument worthy of notice remains to militate against the conclusion, that the Hades of the blessed is *not in the lower parts of the earth*, but in some region distinct from this globe.

The powerful reasoning of Pearson, vol. i. p. 184, on these texts, will give

a clear insight into their full import, and confute the interpretation of Bishop Horsley. Among the reasons Pearson advances to prove the pre-existence of Christ; he thus uses the texts above quoted.

“ But Christ was really before the flood, for he preached to them that lived before it; and at the creation of the world, for he created it. That he *preached to those before the flood is evident by the words of St. Peter*, who saith, that Christ was put to death in the flesh, but quickened by the Spirit; by which he went also and preached unto the spirits in prison (safe keep-

ing) which sometime were disobedient in the days of Noah, while the ark was a preparing. From which words it appeareth, that Christ preached by the same Spirit, by the virtue of which he was raised from the dead : but that Spirit was not his soul, but something of a greater power. Secondly, That those to whom he preached were such as were disobedient. Thirdly, That the time they were disobedient was the time before the flood, while the ark was a preparing. It is certain then that Christ did preach unto those persons, which in the days of Noah were disobedient, all that time the long-suffering of God waited ; and

consequently so long as repentance was offered. *And it is certain he never preached to them after they died*; which I shall not need here to prove, because those against whom I bring this argument deny it not. It followeth therefore that he preached to them *while they lived and were disobedient*; for in the refusing of that mercy which was offered to them by the preaching of Christ, did their disobedience principally consist. In vain then are we taught to understand St. Peter of the promulgation of the Gospel to the Gentiles, after the Holy Ghost descended upon the Apostles, when the words themselves refuse all relation

to any such times or persons. For all those of whom St. Peter speaks were disobedient in the days of Noah; but none of those to whom the Apostles preached were ever disobedient in the days of Noah; therefore none of those to whom the Apostles preached were any of those of which St. Peter speaks. *It remaineth, therefore, that the plain interpretation be acknowledged the true, that Christ did preach unto those men which lived before the flood, even while they lived; and, consequently, that he was before it. For though this was not done by an immediate act of the Son of God, as if he personally appeared on earth, and actu-*

ally preached to that old world, but by the ministry of a prophet ; by the sending of Noah, the eighth preacher of righteousness ; yet to do any thing by another not able to perform it without him, as much demonstrates the existence of the principal cause, as if he did it of himself without any intervening instrument." In this incontrovertible exposition of these difficult texts, we see the hypothesis of Bishop Horsley, " that Christ preached in the subterranean regions to those prisoners of hope the antediluvians," controverted ; and a noble proof of the pre-existence of Christ, deduced from the words of St. Peter. Also

the idea that the words of the Apostle referred to the preaching of Christ's Gospel to the Gentiles, "who were shut up in idolatry as in a prison," seems to me to be overthrown. In both these conclusions Stackhouse * agrees with Pearson; but Bishop Burnet understands the text as referring to the preaching of the Gospel to the Gentiles, but advances no reasons in support of his opinion. I prefer the interpretation of Pearson, to either that of Secker, or Burnet, who both oppose Bishop Horsley's opinion, that

* Stackhouse's Body of Divinity, Part IV. Chap. ii. Page 672.

Hades is in the central parts of the globe.

Having shewn that the only arguments against the deduction from Scripture are invalid; it follows that the texts and arguments which prove the existence of, and shew that Hades is not in the "central parts of this globe," at the same time tell us for what purpose this place exists; that of containing the souls of the righteous; for there "the spirits of just men made perfect are;" there is the repentant thief. And the parable of Lazarus and Dives informs us, that all the souls of those who are born to die, are

not received into one common receptacle. And that this is the acknowledged belief of our Church, the prayer in the service for the burial of the dead clearly affirms. "Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity." Here only those who depart in the Lord are said to be in joy and felicity; and Judas is said to have gone to *τον τοπον του ιδιου* (his own proper place), and Stephen to his. "But in what part of space (not as Bishop Horsley asserts, in the subterranean region);

or of what nature that receptacle is," says Secker, "in which the souls of men continue from their death till they rise again, we scarce know at all; except that we are sure that it is divided into two extremely different regions, the dwelling of the righteous, called in St. Luke, Abraham's bosom, where Lazarus was; and that of the wicked, where the rich man was, between which there is a great gulf fixed."

In the mind of every individual who has pondered on this deep and awful subject, the clear declarations in Scripture of a day of general judgment,

must have arisen and compelled him to ask, if they did not militate against the belief that, immediately after death, the souls of the righteous were conveyed to a place of rest and happiness. This difficulty has been one of the hollow foundations of the untenable position of the soul's remaining in a torpid state, between the time of death and the resurrection; and in support of this belief, some parts of Scripture are quoted, which will not admit of such construction. Among them is the verse from the book of Job, (a composition founded on patriarchal tradition, and most probably of greater antiquity than the Pen-

tateuch *): " So man lieth down and riseth not : till the heavens be no more they shall not awake," xiv. 12.

" And many *bodies* of the saints which slept arose," at the death of Christ, Matt. xxvii. 52. Here sleep refers to the body, (Vide *Tillotson*, 4to. p. 273.)

" In death there is no remembrance of thee ; in the grave who shall give thee

* See Dr. Blomfeild's Tradition of the Promise, (p. 41.) the vindication of its antiquity, where he so ably clears that noble apostrophe, as he rightly terms it, of " I know that my Redeemer liveth," &c. from the forced, cold, sophistical interpretation of Warburton, in the 5th volume, p. 371, of that farrago of learning and paradox—the Divine Legation of Moses.

thanks ?” The supporters of this doctrine also assert, that to a being in such a state, any series of years would be the same as a moment ; and that even the repentant thief who was told, “ * this day thou shalt be with me in Paradise,” might, if he is received there at the day of judgment, conceive, that only a short time before, the promise was made to him, as his soul had been left, as it were, in a profound sleep. Those (and I have heard many) who hold such doctrines, should con-

* I am aware of the objection advanced by some to the punctuation of this verse, but think it futile.

sider that they are in direct opposition to the express declarations of Scripture; and that "the body returns to the dust," but "the spirit shall return to God who gave it." That "the souls of the righteous are in the hands of God, and there shall no torment touch them." At the transfiguration of Christ, we read that both Moses and Elias were in existence, "and behold there appeared unto them Moses and Elias talking with him *." "Therefore we are always confident, knowing that whilst we are

* Also Hos. xiii. 14.; John xiv. 19.; Luke xxiii. 43.; Rev. xx. 4.

at home' in the body, we are absent from the Lord." The exposition of this text by Archbishop Tillotson is so apposite that I transcribe it : " So that the Apostle makes an immediate opposition between our continuance in the body, and our blissful enjoyment of God ; and lays it down for a certain truth, that whilst we remain in the body, we are detained from our happiness, and that so soon as ever we leave the body, we shall be admitted into it, knowing that whilst we converse in the body we are absent from the Lord, and (v. 8.) we are willing, therefore, to be absent from the body and present with the Lord ;

intimating that as soon as we quit these bodies, we shall be admitted to the blessed sight and enjoyment of God. *This assertion shews the vanity and falsehood of that opinion, or rather dream, concerning the sleep of the soul, from the time of death till the general resurrection.*" Serm. xxiv. p. 273. If any doubt should remain after this unequivocal declaration of our Lord's and the opinion of Tillotson, to which it would be easy to add many more, it must be in the mind of one who is not convinced of the authenticity and credibility of the record that contains it; for which there is more evidence than can be brought forward in sup-

port of all the heathen records in existence. So that if the former is rejected for the supposed want of evidence, he who has a claim to reason must reject the latter also; and the night of mind that must then ensue, is frightful to think of.

I am not willing to enter into any metaphysical reasoning to shew, that the soul cannot remain in a state of torpidity after being separated from the body, because the conclusion can only amount to probability; whereas the declarations of Scripture are certainty.

Since it is fairly to be inferred from

Scripture, that there exists somewhere beyond the confines of this world, a place for the receptacle of the blessed, and that soon after death they are conveyed there ; and that the soul does not remain in a state of sleep or torpidity until the resurrection ; it will follow that a judgment is passed upon us, for the deeds done in the body immediately after death, to enable those who have wrought out their own salvation, to enter into that place where the spirits of the just made perfect, partake of unspeakable happiness.

It may be said that I have taken

some trouble to prove what is not doubted. The reader in whose mind such thought arose must admit there are many who profess to believe, that the soul remains insensible after death; and many who hastily conclude, that immediately after death the final sentence is passed, placing the souls of the good in a place of bliss; and the souls of the wicked in a place where misery is their everlasting lot: and this Sherlock considers to be the general opinion*. If, then, these remarks should meet the

* Vide Sherlock on Future Judgment, cap. 2.
p. 206.

eye of but one individual, and tend to relieve the mind of that one, on a point which may have perplexed and cost him many an anxious hour ; or excite reflection on subjects which, from their intricacy, have been perhaps avoided, I shall not think that my labour has been thrown away.

The lights afforded by Scripture to shew, that final judgment does not take place as soon as the spirit has left its house of clay, are obscure ; and every author I ever read on the subject acknowledges, that the aid, which our reason has received, is only sufficient to teach us, that the final award

is not till Christ shall re-appear with the angels of heaven to judge the world, when the souls of the righteous will assume a glorified body, and be received into heaven, and for ever enjoy the presence of their Lord and Saviour.

I have said that some judgment must be passed on us soon after death, which enables the soul to be a partaker of bliss, or condemns it to misery ; but in what manner or where that judgment takes place, we nowhere read in Scripture : where every account given of judgment, passed on the soul refers to the general judg-

ment at the last day*. Yet, says Burnet, “ The Scriptures speak always, as if the one did immediately follow the other ; and that the Saints, or true Christians, pass from the miseries of this state to the glories of the next.” (Art. xxii. p. 295.)

Let it be admitted, that a parable is a relation or similitude under which something else is figured, and we have one parable (before quoted) from which we learn, that a judgment took place soon after the separation of the soul from the body—that of Lazarus and

* Vide Sherlock on Future Judgment, p. 214.

Dives ; every other parable concerning judgment relates to that which will take place on the last day. One clear deduction from Scripture is enough. But in Revelations xiv. 13. we find the Spirit commanding John to write, “ Blessed are the dead that die in the Lord ; from henceforth yea,” saith the Spirit, “ that they may rest from their labours, and their works do follow them :” that is, they receive the reward of their righteous deeds, which without some judgment or power deputed, from a knowledge of their deserts, to angels to convey the soul to the Hades of the blessed, they could not receive it, *because*

where there is no judgment, there can be no distinction. But it has been already shewn that there is a distinction in the situation of the souls, it therefore follows that there must have been a judgment.

This long note may now be concluded, by summing up the whole purport of it: namely, that the Hades of the blessed is not in "the central parts of this globe," but in some region distinct from it. That it is the receptacle of the souls of the righteous who remain there in bliss, from the time of the separation of the soul from the body till the day of judgment. And that a sentence is passed:

on the soul soon after its dissolution
from the body, which is not the final
judgment.

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The Greek word *αγγελος*, and the Hebrew *מַלְאָךְ* (Lak), have precisely the same signification; an ambassador, a messenger; one who is the bearer of mandates to another. When referring to the angels of heaven, "who are all ministering spirits sent forth to minister for them who shall be heirs of salvation," (Heb. i. 7. 14.) it is a name *of office, not of nature*.

That there was a visible, and I might almost say a continual, ministry of angels, granted by God to the Jewish people, no one admitting the truth of the Old Testament can doubt. That the accounts, to be found in every part

of those records, are neither allegorical nor metaphorical, it will take but little trouble to shew. For, as Warburton says, "The Old Testament bears ample testimony to the real ministry of angels, and with such circumstances attending it, as will not permit the believing caviller to evade it, by having recourse to vision, figure, or accommodation. For if the angel who way-laid Balaam may be reduced to a dusky dream, those, whom Abraham entertained in broad day-light, were most substantial. When, therefore, the learned person (Dr. Mead) puts the ministry of bad and good angels on the same footing, he must

confess that if the reality of the former be proved, the reality of the latter will follow *." (D. L. Vol. VI. P. 394 †.)

* Duport, in his *Gnomologia* has omitted one of the most striking similarities between Homer, Lib. β. L. 5.

Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
Πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον δνειρον·
Καὶ μιν φωνήσας ἔπεα πτεροίντα προσηύδα·
Βάσκει' ἴθι, οὐδ' ἔνδον θοᾶς ἐπὶ νῆας Ἀχαιῶν·
Ἐλθὼν εἰς κλισίην Ἀγαμέμνονος Ἀτρεΐδαιο,
Πάντα μάλ' ἀτρεκέως ἀγορευόμεν, ὥς ἐπιτελλῶ.

And 1 Kings, xxii. 21. " And there came forth a spirit and stood before the Lord, and said, I will persuade him ; and the Lord said, Where-with? And he said, I will go forth, and be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also—go forth and do so."

† See also Gale's *Gentile Court*, vol. iv. c. x. p. 501. Edit. 4to.

I am aware that the ministry of Angels is a subject derided as an idle superstition by the negligent and the ignorant ; and I must admit, that no subject would sooner carry captive an inconsiderate mind than this doctrine ; but, with proper precaution, we may derive from it great comfort and advantage ; and, when scoffed at, remember, that the support of a Pearson, a Burnet, a Warburton, and a Bull, of our own country, to say nothing of many of the Fathers of the Church, and the learned of every age, will be more than a sufficient compensation for the contumely of fools. The admirable Pearson in his disquisition on

the ixth Article of the Creed, professes, " that the saints of God in the Church of Christ, have communion with the holy Angels. They, who did foretel the birth of John, the fore-runner of Christ, they, who did annunciate to the blessed Virgin, the conception of the Saviour of the world; they, who sung a glorious hymn at the nativity of the Son of God; they, who carried Lazarus into Abraham's bosom; they, who appeared unto Christ from Heaven to strengthen him; they, who opened the prison doors and brought the Apostles forth; they, who at the end of the world, shall sever the wicked from the just,

and gather together the elect of God, *certainly they have a constant and perpetual relation to the children of God*; nay, are they not all ministering spirits sent forth to minister unto them who shall be heirs of salvation! They have a particular sense of our condition, for Christ hath assured us that there is joy in the presence of the Angels of God over one sinner that repenteth; and upon this relation, the Angels, who are all the Angels, that is the Messengers of God, are yet called the Angels of men, according to the admonition of Christ, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven

their Angels do always behold the face of my Father which is in heaven." The whole force of this passage depends on the genuineness of the word *αυτων; οι. αγγελοι αυτων*, their Angels, (Matt. xviii. 10.) and its genuineness I find nowhere suspected. But whether we learn from this celebrated passage, that each individual has an Angel appointed to overlook his actions, is a point on which many have differed; and among them the learned Grotius, who from the text conceives, that every Christian of exemplary piety has an Angel directed to protect him. Though some of the Fathers have countenanced such an opinion, very

few divines of modern times have gone so far. Dr. Horsley, in his powerful Sermon on the Watchers, concludes his opinions on the subject thus, "And the most that can be made of Angels is, that they are servants occasionally employed by the most high God, to do His errands for the elect." With that learned man we must agree, that the belief in the existence of a guardian Angel assigned to each individual, would be in other terms, approaching towards an assent to the pagan superstition of tutelar deities. Yet with deference to him, I cannot but consider from the accounts in both the Old and New Testaments, that these

heavenly beings have more knowledge of, and concern with human actions, than he is willing to admit.

When Manasseh and Ephraim were blessed by Jacob, (Gen. xlviii. 6.) the venerable Patriarch is stated to have said, "The Angel, (some commentators have considered Christ as referred to) which redeemed me from all evil, bless the lads;" here Jacob does not pray to the Angel, but only wished, says Patrick, that these children might have the angelical protection, and in this opinion he is upheld by St. Chrysostom and others. "The Angel of the Lord encampeth round

about them that fear him, and delivereth them." (Ps. xxxiv. 7.; Dan. iii. 28.) These texts are general in their application; and though they admit of no foundation for the belief of an Angel being appointed for the protection of every true Christian, they induce a belief in Angels having "a particular sense of our condition," the power of influencing our actions, and of affording us protection.

In admitting that these delegates from Heaven have the power of influencing our actions, in some manner impossible for us to explain, we must be careful not to derogate from the

operation of the Holy Spirit, and attribute to their delegated power, what has its origin in the mercy of our Heavenly Father.

When the Holy Spirit hath excited in our minds principles which lead to piety and virtue, these “ministering spirits” may actuate us to pursue with diligence the paths of goodness; and when we grow weary, and seem inclined either to rest or wander from the way, they may excite us to fresh exertions, and report our deeds before the Throne of Mercy, “Where there is joy in the presence of the Angels of God over one sinner that repenteth.”

This was the belief of many divines, of whose superior intellectual endowments none can doubt.

Bishop Bull, in his able Discourse on the Ministry and Office of the Holy Angels, says, "The good Angels take notice of the prayers and good works of good men on earth, and report, commemorate, and represent them before God in Heaven *." And he

* Vide Gale's Gentile Court, vol. i. book ii. p. 224. and book iii. p. 320.

Plato's opinion de Leg. xiii. 2. is that Dæmons (i. e. Angels) are "μεταξὺ Θεοῦ τε καὶ θνητοῦ καὶ μισθ, &c. &c. placed in the middle, betwixt the

afterwards quotes from the xiith chapter of Tobit, a clear declaration of the belief of the writer of that book, in their ministry; but as the book is not canonical, I am unwilling to draw a positive conclusion from it, though it throws some light on the third and fourth verses of the viiith chapter of Revelations; and on the whole militates against the exposition of the following reference given by Dean Woodhouse, who thinks the Angel there

great God and man, to be mediators or porters for the conveying the sacrifices and prayers of men to the gods, as also the transmitting gifts, and all good things from God to men." From Gale, vol. ii. book ii. chap. 8. p. 188.

mentioned, as perhaps meaning “ the whole Christian Priesthood.”

Bishop Bull takes the words of the text in their plain meaning, and supports his opinion by the parallel passage in Rev. v. 8. The verses from Tobit * are as follow: “ When thou didst pray, and Sarah thy daughter-in-law, *I did bring the remembrance of your prayers before the Holy One; and when thou didst bury the dead, I was with thee likewise. And when thou didst not delay to rise up and leave thy dinner*

* Vide Jortin's Remarks on Ecclesiastical History, vol. i. p. 87. On the Book of Tobit.

to go and cover the dead, thy good deed was not hid from me, but I was there.

I am Raphael, one of the Seven Holy Angels, which present the prayers of the Saints, and which go in and out before the Holy One." The reference to Revelation is as follows: "And another Angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the Saints, ascended up before God out of the Angel's hand." Also Rev. v. 8. "And

when he (the Angel) had taken the book, the four beasts and the four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the Saints." Arnau'd, in his Commentary on Tobit, explains the passage in a similar manner, and adds, " Not only the Fathers, but even the Scriptures, seem to represent the Angels as thus commissioned and employed, when Gabriel tells Zachariah, that his prayer is heard, and the Angel Cornelius, that his prayers and alms were come up for a memorial before God," and concurs that the verses from Revelations

“ Most strongly countenance what Raphael here mentions of himself;” but multiplying authorities will only weary the reader of these notes. I shall therefore conclude, saying, with Pearson, that the truly good, “ Partake of the care and kindness of the blessed Angels, who take delight in the ministration for their benefit:” with Secker, “ That Christians have also communion with the Holy Angels; as these are “ ministering spirits, sent forth to minister for them, who shall be heirs of salvation.” And undoubtedly we ought to think of what they do for us, with an inward sense of gra-

titude and love :” with Stackhouse, “ That as they are assistant to us, to working out our salvation, through the course of our lives ; so, at the hour of death they stand by, to help and comfort us, in that needful and dismal time, in that last and great conflict of frail mortality with death and the powers of darkness ; to receive our naked spirits into their embraces, and to conduct them safe to those blessed abodes, which the Divine goodness has provided for their reception :” and with Bull, “ At the consummation of all things, the whole number of faithful men of all ages, from the beginning

of the world, shall be added to the society of good Angels, and be made like unto them."

[D]

“ And I say unto you, that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.” Matt. viii. 11.

“ For there is no respect of persons with God.” Rom. ii. 11. “ For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves,” &c. Rom. ii. 14.

[E]

“ The first aërial Heaven, where God setteth up his pavilion, where he maketh the clouds his chariot, and walketh upon the wings of the wind, is not so far inferior in place, as it is in glory to the next, the seat of the sun and moon, the great lights, and stars innumerable, far greater than the one of them; and yet the second Heaven is not so far above the first, as beneath the third, into which St. Paul was caught.”

Pearson on the Creed, vol. i. p. 80.

[F]

“ *Doctrina Christi omnes doctrinas sanctorum præcellit : et qui spiritum ejus haberet *Manna* ibi absconditum inveniret.*”

Thomas à Kempis, cap. i.

[G]

“ But is not Christ in Heaven ? and how then can good men be present with the Lord after death, if they do not immediately ascend into Heaven ? Now as for this, they tell us that the souls of just men in Paradise, have the sight and conversation of Angels,

and the vision, or *οπτασιαν*, of our Saviour, which they think is what is meant by being present with the Lord."

Sherlock on future Judgment, cap. ii.
sect. 1. p. 226.

[H]

“And above it stood the Seraphim, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.” Isaiah vi. 2.

See *Heywood's Hierarchy of Angels*, lib. iv. p. 194. 4to. Edit.

[I]

It is with great diffidence that I enter upon a subject in this note, which has been so often and so ably treated; but as my wish is neither to controvert opinions, nor to propose

new hypotheses, but to attempt to deduce from the maze of controversy, and long and abstruse works, an exposition of the nature of the soul, which can be understood by those who are unaccustomed to the language of metaphysics, or unwilling to devote a close attention to such subjects ; and to give, as far as Scripture will warrant, some account of its state after death ; I shall beg the reader to exercise charity, if my statements are thought incorrect.

Consciousness and memory is the foundation on which we rest our belief in our personal identity ; i. e.

being really existent and numerically distinct from all others.

Though no one is conscious when first he became a living soul ; and though no one remembers when he first combined ideas ; the being unconscious of the first, and forgetting the latter, change not the facts. If the existing agent (i. e. the soul) underwent any change, it could not be numerically the same, therefore not responsible : it would also render future retribution, and human rewards or punishments, inconsistent with divine justice ; since for actions previously performed, an existing agent

might be rewarded or punished who never performed them.

That the soul is a substance composed of something essentially distinct from matter, *in the common acceptance of the word*, must be admitted ; since no combinations of matter of which we have any knowledge, can produce the effects of mind ; could account for the freedom of thought ; and the individual possession of consciousness.

But because the soul is a simple substance, it does not follow as a consequence that it is naturally im-

mortal; for then immortality would depend upon immateriality: moreover that which had a beginning might have an end. In fact, the immortality of the soul cannot be proved by human reason, and if it had not been revealed to us by God, all the arguments of all the philosophers could only have shewn us that its existence hereafter was probable.

It is said by Baxter, Drew, and others, that because the soul hath no parts * it cannot suffer decomposi-

* The human soul then, having no parts, must be indissoluble in its nature, by any thing that hath not power to annihilate it. And since it

tion, and that, if it perishes, it must perish by annihilation. Now it seems to me that the conclusion does not follow. For admitting the soul to be a substance, composed it must be of something ; but whether that of which it is composed, may from its nature

hath not a natural tendency to annihilation, nor a power to annihilate itself, nor can be annihilated by any being finitely powerful only ; without an immediate act of the Omnipotent Creator to annihilate it, it must endlessly abide, an active perceptive substance, without either fear or hope of dying through all eternity. Which is in other words, to be annihilated as to the agency of all natural or second causes, i. e. naturally immortal." Baxter, on the Nature of the Soul, Vol. i. p. 239. 3d. Edit. ; and see Ogden, p. 153.

perish, human reason could never tell; and that it does not perish, would never have been known, had it not been revealed to us, by that Omniscient Being who created it.

Our information on this subject, notwithstanding the thousands of pages that have been written on it, seems to consist in a knowledge from experience.

That during life the soul remains attached to the body, and accompanies it.

That it is conscious of its individual existence.

That it remembers ideas conveyed to it through the medium of the senses, and is capable of using them without controul in all their combinations, in the various occupations of life.

That as we know of no systems of matter capable of producing the same effects, we conclude that its substance is composed of that of which we have no knowledge. And which in its nature possesses activity, and a power of perception.

*And that from Revelation, brought to light through the Gospel, we learn that it is immortal and responsible *.*

* " But now it is made manifest by the ap-

It is well known that Locke, with that becoming humility always the attendant on great and well regulated minds, had not made up his opinion on the immateriality of the soul; but says, "God can, if he pleases, superadd to matter a faculty of thinking; since we know not wherein thinking consists, nor to what sort of substances the Almighty has been pleased to give that power, which cannot be in any created being, but merely by the good pleasure and

pearance of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. i. 10.

bounty of the Creator *." Warburton † agrees with Clarke and Baxter, and considers the idea of Locke as futile ; Drew, founding his argument on the philosophical axiom, that *all effects* contain the essential properties of their *causes*, concludes the soul to be immaterial, because it contains none of the essential properties of matter, as shewn by its mental operations and the passions.

The conclusion to which Baxter

* Locke's Essay on the Human Understanding, Vol. ii. p. 103.

† Notes to Divine Legation, B. ix. Vol. vi. p. 349.

comes is as follows *; “Therefore I conclude, that this thing, which thus arbitrarily effects a change of the present state of rest or motion in the matter of the body itself, which necessarily struggles against all change of its present state; and since this change is effected by willing, for spontaneous and voluntary motion is the same thing, that thing which wills in us is not matter; and since willing is but a power or property, which cannot subsist by itself, without a subject, or something of which it is

* Baxter on the Nature of the Soul, Vol. i.
p. 159. 3d. edit. Lond. 1745.

the power (*cujus esse est inesse*); therefore I conclude that the thing which wills in us is an immaterial being or substance."

I neither affirm nor deny that the soul is without parts; but I cannot readily admit, that because the effect is without parts, that, in the instance of the soul, the cause must necessarily be so. Thus because thought, &c. are without extension, it is said that the mind must be so; the reasoning in favour of this hypothesis, it must be granted is powerful, and the advocates of it consider the arguments as amounting to demonstration. But

as it must be admitted that *the soul always accompanies the body, that it has a specified place, and a power of locomotion ; now that which has a specified place, and active powers, must occupy space, but whether the substance of which it is composed hath parts, until we discover of what that substance is composed we can never know **.

* " Every thing relating to the nature of the soul," says Bacon, in the fourth book of the Advancement of Learning, " must be bound over at last unto religion, there to be determined and defined ; for otherwise they still lie open to many errors and illusions of sense. For seeing that the substance of the soul was not deduced and extracted in her creation from the mass of heaven

In the remarks touching the situation of the Hades of the blessed, enough was unavoidably advanced, to shew that the soul was immortal, and in a state capable of enjoyment or misery. But as the opinions of its state after death are various and contradictory, it will not perhaps be trespassing too long on the patience of the reader, to enlarge somewhat on so interesting a topic. The only foun-

and earth, but immediately inspired by God, and seeing the laws of heaven and earth are the proper subjects of philosophy! *how can the knowledge of the substance of the reasonable soul be derived or fetched from philosophy?* But it must be drawn from the same inspiration from whence the substance thereof first flowed."

dition, as I have before said, for my firm belief in the future existence of the soul, is built on Revelation*. I shall therefore omit referring to the many metaphysical and other arguments so often brought forward to prove it, and say, "Fear not them which kill the body, but are not able to kill the soul." "For we know that when our earthly house, which is a tent, is destroyed, we have a building of God, an house not made with hands, eternal in the heavens †." And that at the consummation of

* For, as St. Paul affirms, "If Christ be not risen, your faith (in a future existence) is vain.

† Macknight's Translation, 2 Cor. v. 1.

all things, " The dead shall be raised incorruptible, and we shall be changed."

But the point in question more particularly refers to the state of the soul between the time of death and the day of judgment.

Our Saviour " passed by the nature of angels," and took upon himself the nature of man, and underwent all to which human nature is subject, except sin, and from a close examination of the circumstances that occurred after his crucifixion, we shall learn what will happen to us.

The soul that appertained unto Christ *, went to the Hades of the blessed ; so will the souls of the righteous. Christ returned from Hades, and afterwards resumed his mortal frame, which became glorified as he ascended into heaven. So at the judgment-day shall the righteous, at Christ's calling, go from Hades, and assume glorified bodies, and become inheritors of the kingdom of heaven. " For Christ shall change our vile body, that it may be fashioned like unto his glorious body † ;" for " there

* Pearson on the Creed, Art. v. p. 358.—Burnet, Art. ii. p. 76.—Ogden, Sermon v. p. 132.

† Phil. iii. 20, 21.

is a natural body, and there is a spiritual body." " And as we have borne the image of the earthly, we shall also bear the image of the heavenly, for flesh and blood cannot inherit the kingdom of God," " for this corruptible must put on incorruption, and this mortal must put on immortality *."

It may be asked, and that too without incurring the charge of vain curiosity, since the soul does not assume a glorified body until the day of final judgment, whether the naked

* 1 Cor. xv. 53.

spirit is conveyed to Hades: and remains not united to any species of frame until the resurrection of the body, but is rendered capable of enjoying felicity by means of organs adapted to its state, either given at its creation, or bestowed on it after death by Divine Power; or whether it has a form allotted to it less glorious than that in which the righteous will be arrayed at the resurrection, and which will not, as this earthly body is, be a burthen to the soul *.

In the Sacred Writings we find,

* 2 Cor. v. 4.

that the knowledge bestowed on us by Providence is least positive on those subjects which do not immediately relate, either to the moral conduct of man, or to some leading doctrine. We have still sufficient light to rouse our curiosity, and stimulate us to search the Scriptures; and though at last we may on such points "see through a glass darkly," yet if what we discern through the obscurity, should lead us to reflect more, on our present and future state, we may, I humbly think, pursue the enquiry, without incurring the censure of those "who cannot or will not trouble themselves to appre-

hend any thing, but what touches and affects their senses.”

Wherever the Scriptures speak of the soul being allied to a body after death, it relates to its re-union with a glorified body at the general resurrection.

I will first examine what grounds we have for supposing, that after the death of this body the soul remains a distinct substance, not united to any corporeal form. And afterwards how far we are supported by Holy Writ, in supposing that some frame

adapted to its state, is united to it, until the resurrection.

On the first question, the Apostle Paul says, “ Whilst we are at home in the body, we are absent from the Lord :—we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord *.” But ye are come to the *spirits* of just men made perfect †. And St. John saw (in vision) the *souls* of them that were beheaded for the witness of Jesus.” The inference to be drawn from the above

* 2 Cor. v. 8.

† Heb. xii. 22, 23.

texts, is certainly in favour of the existence of the soul as a distinct substance : and that St. Paul considered it possible we see from his own declaration, that when he was caught up into Paradise, he knew not whether he was “ in the body or out of the body ; and heard there words impossible to utter, and saw visions and revelations.” Since from such authority as St. Paul we learn, that it was possible for the soul to perceive and remember ; that is, to receive ideas without the assistance of those bodily organs necessary for such purpose in this life * ; and since, at last, the faith-

* That ideas have been communicated to man

ful were to be associated with the *spirits* of just men made perfect, we might conclude, that no form is united to the soul, on its leaving this earth; but some observations may be offered on the other hand, which would lead us to a different conclusion.

When Christ was transfigured on the Mount, Peter, James, and John,

without the medium of the senses, we learn from the narrations in Holy Writ, of Angels bringing instructions during sleep to individuals, as in the instance of Joseph, where the influence must have been on the soul : therefore, communication may be held with spirits after death, without the medium of any organs.

saw Moses and Elias talking with Christ; supposing they knew by inspiration, that the persons they saw were Moses and Elias, these persons must have had forms to which their souls had been united; and organs of speech, for they said to the witnesses of the ascension—"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. And admitting that these holy men are of the number of those who inhabit that Paradise in which "the spirits of just men made perfect are," we may fairly

infer, that as they had forms to which *their souls* were united, so have the souls of the righteous, that are carried like Lazarus, by Angels, unto Abraham's bosom. The object of their being with Christ was to shew, that the Law and the Prophets bore witness to him; to speak of his 'decease at Jerusalem;' and thus they proved that the sacred records had declared, "he should be cut off for the sins of the people." It has been thought by others, that Moses and Elias might have been raised, as the bodies of some saints were, after the resurrection, for the express purpose of attending on Christ at that time. The raising of

many of the saints was intended still more forcibly (if it were possible) to inculcate a belief in the resurrection; and as these saints were most probably holy men, who had not long departed from earth*, and were known by many still in existence, their re-appearance might also have been instrumental in removing the incredulity that existed on the resurrection of the body of Christ, which was fomented by the chief

* See Locke on the Human Understanding, B. II. p. 934; and Jortin's Remarks on Ecclesiastical History, Vol. I. p. 144. The similarities between Christ and Moses commencing, p. 138, are striking and very curious.

Jews, who “ gave large money to the soldiers, saying, Say ye his disciples came by night and stole him away while we slept. So they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day *.”

When our Saviour returned from Hades, and resumed his body, he said—“ Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. Luke xxiv. 39. Which declaration would

* Matt. xxviii. 12.

lead us to believe that a spirit, though without flesh and bones, had a form.

When Samuel, after his death, was seen by Saul at Endor, and told by him that he should be vanquished in the battle, and both himself and sons slain, it is evident, and so narrated, that the spirit of Samuel was invested with some form by which Saul knew him ; which at least shews the possibility of such union. Those who think with Patrick, that it was an evil spirit that personated Samuel *, seem not to have considered, that the

* Vide Patrick on 1 Sam. xxviii.

prediction was fulfilled to the letter, and that coming events could only have been revealed by the will of God; for Isaiah denies that evil spirits have the power of looking into futurity. "Let them declare the things that are to come hereafter, that we may know that they are Gods."

I am inclined to infer from these passages, that some corporeal form is allotted to the souls of the righteous in Paradise, and adapted to their state*; and of this opinion many

* Vide the Notes in M'Knight's Translation of the Epistles on the Vision of St. Paul, 2 Cor. xii. 3.

of the learned have been, whose sentiments command respect and attention.

“ That the souls of men departed have life, and sense, and motion; have a capacity, and no doubt an inclination to be employed in the service of men alive; as having the same nature and affections, and being more sensible of their infirmities than any pure and abstracted spirits are, can hardly be contested; that in their absent state, they are embodied with ærial

—King on the Origin of Evil, sect. iiii p. 109.
Woolaston's Religion of Nature, p. 108.—Ogden,
p. 205.

or ethereal vehicles, which they can condense, or rarefy at pleasure, and so appear, or not appear, to human sight, is what some of the greatest men, both of the Heathen and Christian religion, have evinced *."

The learned Cudworth †, after dis-

* Stackhouse's Body of Divinity. Part III. v. 475.

† Cudworth's Intellectual System. B. I. c. v. p. 794. Fol. ed. 1668.—Cic. Tusc. Disp. i. p. 29.—Boston's Fourfold State, p. 341.—Tucker Vehicular State, Vision, &c.—Dr. Henry More's Works.—Bishop Bull. Sermon 3d.—Baxter on the Nature of the Soul, vol. I. sect. iv. p. 248.—

coursing on the opinions of many of the ancient philosophers, says, "First, therefore, there is a plain agreement of those best and most religious philosophers, with Christianity in this ; that the most consummate happiness, and highest perfection, that human nature is capable of, consisteth not in the separate state of souls, stripped naked from all body, and having no manner of commerce with matter ; as some high-flown persons, in all ages, have been apt to conceit."

Thomas Burnet de Statu. Mortuorum et Resurgentium, c. v. p. 75. Ponamus Autem, &c. Edit. Roterodami.

Since, in either case, the happiness of the being is ensured, it is a matter of little consequence which opinion is adopted *. Thomas Burnet, in his book on the State of the Dead, has the following uncommon idea; that the soul is separated from the body and all terrestrial things, and remains, as it were, in a state of ecstacy or trance, until the resurrection. But as this would lead to each soul being *separately* happy, it would be at variance with the Scripture declaration, that we are

* Quinimo, non tantùm ligantur aut clauduntur sensus, ut in somno; sed etiam, ut in ecstasi, abstrahimur à corpore et à mundo corporeo.—Th: Burnet de Statu Mort. et Resurg. c. v. p. 82.

to be joined “to the innumerable company of the saints, and the spirits of just men made perfect.”

However obscured by superstition and absurdity, it is gratifying to trace the hope of a future life, from the earliest times of which we have any account, through every age and nation. If a few sects have, by their vain philosophy, attempted to wrest this hope from man, the pointed notice they attracted adds to the evidence, that *the hope is inseparable from humanity.*

Yet doubt and perplexity pervaded,

with few exceptions, the minds of the wisest of the Gentile nations; and even when ages had given scope for all that human reason could suggest, to prove that the soul existed after death, we find a Cicero, in some instances, denying, and in others, adhering to the hope and saying, “*Quod si in hoc erro, quod animas hominum immortales esse credam, libenter erro, nec mihi hunc errorem quo delector, dum vivo, extorqueri volo.*”

But since the mystery of sacrifice was explained, and the promise of Messiah, who should enlighten the Gentiles, subdue the powers of Death

and Hell, and offer remission of sins and eternal life to those who believed and followed him, was fulfilled ; the gloom of doubt has vanished, and we find the lowly, and the unlearned, capable of confounding the vain philosophy of the cavilling sceptic, and asserting their redemption, and immortality, as the gracious gift of a crucified Saviour, who died for the sake of man *.

* Et hoc habet argumentum divinitatis suæ quod illum divina delectant, nec ut alienis interest sed ut suis. Seneca. Præf. ad. Quæst. Natur. Stillingfleet in his Origines Sacræ, B. II. c. ix. p. 185. Cant. Fol. 1702. When speaking of the courage with which the Apostles braved persecu-

tion and death, for the sake of the religion they promulgated, thus speaks of the sentiments and conduct of many of the celebrated Heathens, under similar circumstances—"Where do we ever read of any such boldness and courage in the most knowing Philosophers of the Heathens? With what faintness and misgiving of mind doth Socrates speak, in his famous discourse supposed to be made by him before his death? how uncertainly doth he speak of a state of immortality? and yet, in all probability, Plato set it forth with all advantages imaginable. Where do we ever find, that ever any of the great friends of Socrates, who were present at his death, as Phædo, Cebes, Crito, and Simmias, durst enter the Areopagus, and condemn them there for the murder of Socrates, though this would be far short of what the Apostles did? Why were they not so charitable as to inform the world better of those grand truths of the being of a God and Immor-

talities of Souls, if at least they were fully convinced of them themselves? Why did not Plato at least speak out, and tell the world the truth, and not disguise his discourses under the feigned names, the better to avoid accusation, and the fate of Socrates? How doth he mince his excellent matter, and plays, as it were, at bo-peep with his readers; sometimes appearing, and then pulling in his horns again? It may not be an improbable conjecture that the death of Socrates was the foundation of the academy: I mean of that cautelous doctrine of withholding assent, and being both *pro* and *con*, sometimes of this side, and sometimes of that: for Socrates' death hath made all his friends very fearful of being too dogmatical. And Plato himself had too much riches, and withal too much of a courtier in him, to hazard the dear prison of his soul, viz. his body, merely for an ethereal vehicle. He had rather let his soul flutter up and down in terrestrial matter,

or the cage it was pent up in, than hazard too violent an opening of it by the hands of the Areopagus. And the great Roman orator, among the rest of Plato's sentiments, had learnt this too."

The
Vision of Noös.

The
Vision of Noös.

I WAS wandering on the shores of the ocean when not a breathing gale disturbed the tranquil slumber of its silvery bosom; above me were rocks scantily clothed with short harsh moss, their grey storm-worn sides were tinged by the rays of the setting sun as it

sunk in silent cloudless majesty
glancing its departing beams along
the unruffled surface of the deep :
the dark green woods which covered
a distant projecting promontory
were veiling in deep and solemn
shade, which was heightened by the
rays lingering, as if unwilling to
depart, on the minarets and broken
arches of a time-stricken abbey.
Silence held around me her
primeval reign, and led me while
gazing on the surrounding scenery
to ponder on the deeds of days long
past, until weary with thought and
lulled by

the humming of the distant tide,
I sunk to sleep.

A celestial intelligence appeared to me and said, "If you will accompany me again, I will shew you what you have contemplated with pleasure, and also what you may hereafter possess." "Inhabitant of heaven," I replied, "you are known to me, I am grateful for the kindness you have already shewn me, lead on."

A confused feeling seized me, and I endured the sensation of fall-

ing for a short time ; then I saw what seemed, for a moment, a beauteous female form, which became as brilliant as the gleam refracted from the surface of the ocean, yet recollections were excited by the first appearance which so affected me, that my celestial conductor smiled at my confusion, and directed my attention to an enchanting figure in the bloom of youth, who, as he watched us, continued hovering round the radiance that he appeared to guard : his form was perfect symmetry, his brow beamed with beauty, his wings

were imbued with the dyes of heaven, a glittering quiver was suspended from his shoulders, and a polished bow, strung for use, was held within his grasp. "His duty," said my guide, "is to hover round that lovely radiance; he often wings an unerring dart, that rankles in the bosom of the unwary passenger who has gazed too long, or even passed too near his ward."

I wished to contemplate this beauteous youth, and examine the radiant nymph; when' my guide addressed him, and received per-

mission to approach what seemed to me an opening of the clearest coral covered with dew, exhaling delicious perfume; beyond were ramparts and battlements of the whitest pearl. On this bank were three centinels, who made obeisance to my guide and readily granted the permission he requested, of attending the Cabinet of Noös.

So delightful was this perfumed bank, so lovely the ramparts of pearl, that even my celestial guide seemed inclined to linger there,

and first entered into converse with the guard keeping the left side whose name was *Kindness*; his gentle mien attracted all who passed that way; being conscious of his power, he warned them not to approach too near, and to be on their guard against the arrows of the youth who hovered above him: most of those who came, pleased with his courteous manner, stayed until they found that his warning had been better taken. His casque was formed of emerald, its refreshing colour never fatigued the sight, his cuirass was of ada-

mant, and his lance of gold tipped with polished steel, which he used only to defend the oppressed : he seemed proud of dwelling on and guarding so attractive a spot.

The sentinel who kept the middle space was *Amiable* ; he was all life and joy, his countenance was so redolent of goodness, that it seemed as if every virtue had placed a ray on it ; yet so serene, that the gentleness of his soul was manifest ; his helmet was composed of blended metals, studded with jewels, and covered with de-

vices of exquisite workmanship, his armour was concealed by a modest robe of unrivalled texture, his sword was in its sheath, but made to wield when necessity required. As we passed to the station on the other side, my guide informed me that, those also whom *Kindness* induced to stay were often exposed, by contemplating *Amiable*, to the shafts of the beautiful youth, and that the guard to whom we were going was *Graceful*. His air and figure added a charm to every word and action, and commanded the admiration of all those who had

been first attracted by his brother guards. Graceful's armour was composed of chased silver, embossed with brilliant gems, and left a lasting impression of elegance and beauty on the minds of all who beheld him.

My celestial Intelligence now informed me that we were to depart. In an instant a trance-like affection overcame me ; I thought I was taken from this attractive spot, and placed in a recess in a vast hall with my guide standing near me ; and saw first, a majestic

figure, arrayed in a close and homely robe, whose firm and stately step, and quick and penetrating glance, seemed to comprehend every thing that presented itself. "That," said my guide, "is *Conscience* ; he was the founder of the state, and if he had not by right been the President of the Council, his natural powers, the excellent use he has made of his abilities, and the knowledge he possesses, would have placed him in a situation, which no other could hold without being continually subject to form erroneous conclusions ;

not only on the great questions that agitate the state, but on those of minor import, which, from habit, he dispatches with celerity not attainable by any of his coadjutors : his watchfulness is such, that nothing escapes his observation ; his commanding station seldom admits of his speaking in the council ; his province is rather to decide when the other members are unable to come to a conclusion on any subject in question, and when openly referred to has never been known to err, and no decision he ever made was rescinded ; except

ing when the subject proposed had been falsely stated ; his power is unlimited ; his fiat, from which there is no escape, yields either happiness or misery ; he is beloved, yet feared by all ; and notwithstanding his stately appearance and peculiar situation when at the assembled council, in private he is a secret monitor and ever-watchful friend, and urges every individual to pursue the track that in the event will lead to lasting happiness. The power and character, of Conscience has not saved him from having many antagonists

among the members of the council, who sometimes retard the execution of his commands; time has clearly proved that the delays have been injurious. *Pride, Resentment, and Obstinacy* are ever at variance with him, but whenever they have been led into great excesses they have become sensible of their errors, and made to repent of their misdeeds."

"Who," said I, "is that noble, mild, and independent looking person, who immediately follows the President?"

My guide replied, “ That is *Piety*, the firm ally and chief supporter of Conscience; Piety, though sometimes derided, commands even the respect of enemies, for independence and humility of manner, with consistency of conduct will ever obtain it : in prosperity, Piety guides the helm with a steady hand, and gives continual warning that a strict account will be demanded of the uses made of all its blessings, and keeps a watchful eye lest temptation should assail it in its most happy and unguarded hours ; if defeat and adversity

ensue, Piety preserves the Council from dejection, and inspires a well founded hope, that exertion will raise it from its abject condition. The friendship of Piety is secretly desired by all, and those who worthily seek it find a solace for every care, and a refuge from every misery. But even Piety," continued my guide, "is perpetually engaged in keeping in subjection *Passion, Presumption and Vanity*, and several others: the former of these has long since been expelled the Council, for he was found inconsistent in all he did, and so

strong and turbulent that, had he not been subdued and confined, confusion and anarchy would have reigned in the council-chamber.

“That thoughtful figure,” continued my guide, “whose eyes are bent towards the ground, whose step is slow, and whose demeanour speaks repose, has the care of this rebellious member.” “Let me,” said I, ask his name.” “It is *Reflection*,” replied my conductor, “he is the Vice-president ; from the pondering on results of all that has happened, he prognosticates the

effects of any proposition which is made : he sees too with quickness the necessity of anticipating either good or evil ; he is in strict alliance with Piety, and they very often hold the most unreserved intercourse.

The little aged stern-looking person who follows him, is the Secretary and Sub-recorder, *Experience*. This little person has become so useful that he sometimes assumes the most consequential airs ; Reflection often rebukes him for his intimacy with Vanity, a very

troublesome noisy person, who will have a share in every transaction, and is so spiteful that no one checks him without feeling the effects of his revenge, we shall see more of this meddling person before long.

Who are those, I enquired walking together? The farther one must be a person of great consequence for his dress is not only very richly bedizened, but cut into a variety of forms, he appears to speak too with so much emphasis, and with so profound an air. "Who can he be?" I repeated; my guide

cast upon him a look of pity then said, " That is *Reason*, who is sometimes so conceited and overbearing, that he treats every one with contempt ; this is always the case when he has been associating with *Presumption* and *Sceptic* who is the friend of *Vanity*. When he submits to the dictates of *Conscience*, listens to the call of *Reflection*, and considers the worth and conduct of *Piety*, he is a most useful and powerful member of the *Council*, but he is very quarrelsome and endeavours to divest himself of the restraint of those invaluable

members, then he is certain to commit the most egregious blunders, propose the most unreasonable schemes, speculate on hollow hypotheses and conduct himself in so inconsistent and intolerant a manner that it requires a combination of the superior members to reduce him to order." Does that person to whom he is talking assist him said I? "Yes," replied my conductor, "*Presumption* is his constant supporter, and always dresses himself in the ridiculous manner in which you see him. (I perceived that he wore a cap and

feathers, finely laced clothes and a long sword,) he is at open war with Piety and Reflection, but boasts of his acquaintance with the little Secretary Experience, who quite discards him ; he is as noisy and forward as Reason too often is, but from his antipathy to Reflection he would occupy the time of the Council in useless disputes if he should be admitted. *Firmness* is very often compelled to bring him to order." I immediately asked, " Which is Firmness ?" my guide replied, " The modest, cheerful, robust, and sensible looking person

with a capacious brow and commanding eye who is dressed in a corslet and holds his truncheon of office as Marshal of the State ; whenever Presumption catches his eye it restrains him, Reflection usually follows up the blow, and very often Experience sternly convicts him of error, yet he is not abashed if his constant friend Vanity is near to assist him."

My attention was attracted by a form so gentle in its demeanour that it looked liked one belonging to the realms above ; it turned towards

me, I involuntarily uttered an exclamation of surprise, for I thought I gazed upon an Angel of light—Pity, gentleness, sympathy, modesty, resignation beamed on that celestial brow; even my conductor made obeisance as it entered and smiled with unearthly delight: every one made way, and I heard them say here comes *Charity*, who returned their salute with meekness, and gratitude was apparent through the veil of modesty: Charity rested on the arm of Piety.

“Contemplate,” said my Con-

ductor, "that adorable creature;" (his brow as he spoke, beamed with angelic zeal;) the voice of Charity can still the tempest of wrath, convert revenge to forgiveness, cruelty to mercy, with magic power restrain the tyrant from oppressing, and teach the injured to endure with patience; Charity calls on the others to rejoice at every good, and inspires Virtue with renovated strength, adds blessings to riches, and is a never failing friend the wisdom of whose counsels brings to you that peace which the world cannot give." It

was with difficulty that I could cease contemplating this enchanting Being.

My Conductor suddenly became discomposed, and fixed his attention on a person who had entered, and was scowling, with an expression of scorn mingled with apprehension, on Piety; his aspect was gloomy, arrogant, and ill favoured, a degree of imbecile assumption could also be discerned on his countenance. Vanity warmly greeted him, he seemed to have a distant acquaintance with Reason,

Conscience attempted to catch his eye, but he cautiously avoided him; Charity gazed on him with an anxious and melancholy look that penetrated me to the very soul: when Piety attempted to enter into converse with him, I was struck at his turning abruptly away, and addressing with familiarity, a little mean dark-browed person who was leaning in an obscure corner and watching with a quick piercing look every one present.

I quickly demanded, who is that Saturnine looking person at

whose presence you are so discomposed ? “ That is *Sceptic*,” answered my guide, “ a dangerous unhappy being who considers himself superior to every one here, indeed he deems both Piety and Conscience as prejudiced and unenlightened creatures ; Charity he treats as a poor weak thing only fit to associate with the two former.

Who is that disgusting little wretch now whispering to him with so much earnestness and to whom he listens so attentively ?

My celestial intelligence replied;
“ That short-sighted, mean, cunning, unfeeling looking creature, is *Suspicion*, who is always lurking in some dark corner. I have sometimes thought, that his failings were more those of the head than of the heart, be that as it may, the mischief he does is incalculable, for not possessing sufficient intellectual power to see clearly when danger threatens him, he considers every act though both reasonable and kind, as covering some hostile intention, and then conducts himself, even unto those

who would protect and cherish him, as either an open or a secret enemy. Every member of the Council complains of him, even Reason in the worst of moods, or his intimates Presumption and Vanity, can hardly remain on terms with him, if any kinder feelings for a moment shew themselves, Vanity and *Obstinacy* prevent them from acting."

"Is *Obstinacy* here," said I.
"Yes," replied my guide, "that glum-looking fellow, he is troublesome, stupid and disagreeable,

who when convinced will positively act against his conviction ; the four last mentioned gentlemen mutually foster each other's evil propensities, and almost always herd together ; many members have endeavoured to convince Obstinacy of his errors, but he almost exhausted even the patience of Charity, Conscience wisely left him to himself, and Piety has reluctantly discontinued to offer any more advice, until he cuts the acquaintance of that despicable trio Vanity, Presumption, and Suspicion.

Whilst I was watching an old meagre despicable being called Avarice, I observed my guide smile as if amused with my wonder and anxious curiosity. A tumultuous noise resounded in my ears, I became confused, and thought that I had fainted ; the voice of my guide re-animated me,—“ Here we are,” he said, “ in the Cabinet of Noös.” I looked around, and found myself beneath a canopy of light, clearer and softer than that which breaks through the edges of a floating cloud that is wafted between the

Sun and our sight. Conscience, Piety, Charity, Reflection, Reason, and Experience, were reclining beneath this canopy. At the portal was Kindness and Amiable ; I thought Graceful was there too, for I saw his shadow, as if he was pacing the ground on which he watched ; the beauteous youth hovered in view, and often looked through the portals to see if the Council were ready to receive the intelligence which I heard he was anxious to communicate. When he flew far enough away, I thought

I saw a prison grate, and within it
Vanity, Avarice, and Pride.

“ How,” said I, “ is this ? tell me, I entreat you ? ”—My celestial guide smiled, and said, “ I have only exercised the power I possess, and have pictured to you many of the chief persons who have too often belonged to similar Councils. If our time was not limited, I should have shewn to you many more, and some so disgusting and infamous, that the members composing this Council could hold no intercourse

with them. We are now in the Cabinet of *that* Noös to which I promised to convey you ; presently the members will enter into consultation, for I hear the pass-word pronounced by the guards."

He had hardly finished speaking when the beauteous youth flew through the portals and alighted amid the Council ; the members evinced considerable agitation, and appeared eager to hear the intelligence. As he entered, he thrice waved his wings of blended hues,

and a perfume filled the place, producing an indefinite and blissful feeling for a season so overwhelming to my soul, that I fancied myself a being of some heavenly region. I observed that even Charity glowed with celestial beauty while gazing on the youth. His form was symmetry blending with it perfect harmony ; he threw back his flowing hair and gave to my view a countenance on which was stamped the beaming innocence of a denizen of the realms of heaven—ardour, purity, ingenuousness,

gentleness, and affection were the leading expressions so intensely depicted on his face, that he almost inspired me with devotion. Still gazing on this enchanting being, I discerned on his brow the stamp of contemplation, and a power of endurance which nothing could either daunt or weary. So deep was the impression made on me, that I could have looked on him and never been satiated: while thus absorbed, he began to speak; his voice thrilled me to the soul; my guide was compelled to support me, while he, smiling, said, "it is

only *Love* about to propose an alliance with the State."—Love thus addressed the Council.

"Conscious of being impelled by virtue, I call on you, to whom it becomes me ever to be subject, to listen to a proposal I have to make. To your wisdom it is both my inclination and my duty to submit. Hope leads me to believe that you will ratify the league which I propose for the State. If your determination should blast my fondest desires, then I will endeavour to bow with silent resig-

nation, and seek relief from my disappointment and woe in an untimely tomb."

His beauteous eyes became suffused with tears, a tender melancholy overspread his brow, his pinions drooped, and he bent to conceal his agitation. It was evident that he spoke with restraint, and, if he had dared before so grave and august an assembly, would have depicted with glowing words the feelings which filled his bosom.

Charity with gentle ardour raised
his drooping spirits, and said,

“ When virtue prompts you to
act, great indeed must be the ob-
stacles which could lead the Coun-
cil to destroy your fondest hopes ;
we know your noble, generous, and
ardent soul, and trust that stern
necessity will not compel us to
pass a decree which will afflict
you ; be no longer depressed, but
speak on.”

He raised his swimming eyes,

smiled on Charity with touching tenderness, then with a tremulous voice continued,

“ I have long observed with attention another Noös, and have discovered that it is composed of members who think, speak, and feel as those do who are assembled here : there are some additional members in it, which it would certainly be advantageous to ally to us by an irrefragable treaty ; among them is *Valour*, a gentle being, who never offends, and though conscious of his skill and power, never

exerts them but in self-defence, and for the protection of the weak and the oppressed. There is also more activity, stability, and consistency in all the actions of this Noös. These advantages, and many more, might be pointed out; to which may be added their ardent desire to become allied to us. I am permitted to say that this desire originates from the confidence and devoted admiration which it bears towards us, and from a conviction that an alliance will mutually support and defend us from numerous and powerful external enemies. I

could enthusiastically, devotedly—
here he paused, and before he could
resume his discourse, Experience
arose and thus addressed the Council—

“ When we consider the many
evils which have both in our own
as well as in former times assailed
the State, not only from the machi-
nations of external enemies, but
from the terrific rebellions of the
evil disposed, we cannot but rejoice
at the prospect of entering into
an alliance by which the incur-
sions of those enemies, or the re-

volts of others within the very bosom of the Council, should be kept in subjection. Have we not fresh in our memories the invasions which have been made on others who have unwisely trusted to their own strength and resources, and the ruin and desolation which their own want of wisdom has brought on them? Do we not find the greatest exertion, perseverance, and watchfulness, necessary to prevent evil commotions from bringing anarchy, confusion, and misery, into our own hearts? Can we forget that *Passion* and his

powerful host are ready to take up arms against us the very moment any one of us should slumber on our posts, or falter in pursuing the line of duty which we have undertaken to pursue? Do we not know that Sceptic and his subtle followers are ready to avail themselves of any opening by which to perplex our councils, confuse our prospects of distant good, throw a damp on all our exertions, and then attempt to usurp the guidance of the State? We are all aware that Presumption, Suspicion, and also those

prisoners now in ward, for their late rebellious conduct, *Vanity, Pride,* and *Avarice*, with all their associates, are ready to make war upon and endeavour to subvert the State, if the hosts of Passion were in one instance to prove successful. I therefore, from observing not only the evils which have befallen others, but also those which have assailed ourselves, hail with sincere delight the prospect of an alliance which may check the recurrence of these disasters; if I was not apprehensive of occupying too much of the Council's time, I

could recapitulate a thousand instances in which evils have been the consequence of not adding to the strength possessed, by entering into alliances with those whose wisdom and virtue gave every hope of consolidation to the happiness and dignity of the State."

He resumed his place, then *Reflection* arose and spoke nearly as follows :

" The instances of past evil, and the present impending dangers which my revered colleague has

alluded to, are so well authenticated, that it becomes us to consider with caution and zeal, on the propriety of forming an alliance, which the instigator *Love* has so strongly recommended. If we look back and contemplate the confusion, ruin, misery and despair which followed the invasion of many a Noös, now passed away, or which seem hastening others to premature destruction; if we attentively compare the nature, power, mode of warfare, and ultimate objects of the enemies which attacked and overcame them, with those intes-

tine rebels, which Experience with truth assures us lie concealed and ready to assail us, we shall find the resemblances so strong that we cannot doubt the same desolation would ensue, if they were to break out into open rebellion. We know that their appearance is alluring to the thoughtless, by the specious promises of present enjoyment, by the fallacious hopes of future greatness, and the open declaration that no account will be demanded of their proceedings. The danger is imminent ; so it becomes us to consider if an alliance

will oppose an effectual barrier to any attacks which may be either covertly or openly made. With the highest esteem for the instigator of this consultation, I must say that it will be necessary to clearly ascertain, if the general views of the Noös now seeking alliance with us, correspond with our own ; if its chief counsellors entertain individually the same opinions, are united by ties equally strong, and seek, with the same ingenuous confidence, advice and assistance from each other ; it will be also right for us to be convinced that the addi-

tional members of that council act in unison with those who are said to reply to ourselves, and are persons of such tried and acknowledged worth, that there is not even a distant probability of their introducing discord among us. It will also become us to weigh well the additional duties which we should have to perform, and also the good and evil that may result from them. We shall be called on to make greater exertions, to attentively observe all the proceedings of our ally, to offer our sincere

and earnest assistance in every difficulty, to mediate on the first appearance of dissension, to propose measures for our mutual benefit, and, by a noble and open policy, to establish such confidence, that no countenance should incite Suspicion, or any of the despicable and rebellious hosts, which have been specified, to hope that they may excite divisions, and open a path to the usurpation of the dominion of the State. I could dwell longer on this topic, but I perceive that *Reason* seems desirous of offering some observations."

He ceased, and Reason addressed the Council.

“ I have listened with much satisfaction, and heartily accord with what my colleagues have advanced. I am, however, bound by the imperious dictates of duty to say, that before I can accede to any alliance, I deem it necessary to be acquainted with its relations, its resources, the rank it is considered to hold, and the power it is known to possess; for if it has neither power, nor rank, or considerable resources, it is evident that we

shall be forming an alliance by which we gain nothing which is positive. The mere strength arising from similarity of views, corresponding inclinations, mutual desire of keeping our enemies in check, and of preserving harmony and vigour in our counsels, is not sufficient. I should indeed say, that to enter into an alliance on such foundations was chimerical in the highest degree, and impracticable in the present age."

I observed Conscience watching the speaker with intense scrutiny ;

Piety looked anxious ; Charity seemed absorbed in thought ; poor Love trembled with agitation ; Experience listened with attention ; he thus proceeded—

“ Unless we add not only to our moral, but also to our physical strength, it does not seem advisable that we should continue the negociation ; if, on mature examination, we find that our power will be greater, our consequence increased, our rank elevated, and our resources augmented, then” —

Here a tumultuous noise disturbed the orator, and attracted the attention of the whole Council. The tumult increased ; a multitude came rushing towards the council-chamber. Amiable couched his lance and cried out ;

“ Vanity, Pride, and Avarice have broken prison ; stand on your guard, for thousands of the lowest rabble are coming to force an entrance into the Council.”

In an instant the face of Love was suffused with crimson, his eyes

beamed with ardent daring, he waved his pinions, drew an arrow from his quiver, and cried aloud ;

“Avaunt! ye dastard crew;”
and hastened to guard the entrance.

Methought his arrows flew thick and fast, and for a long time kept back the desperate rebels, but *Vanity* rallied them, and by a flaming harangue inspired them to charge again. *Pride* seconded him, and they came on with redoubled fury. Love displayed his daunt-

less courage ; Kindness and Amiable handled their weapons so skillfully that the horrid rout would have been entirely discomfited, if *Avarice* had not hastened up with a strong reserve. The combat was again renewed, when Love and Graceful performed prodigies of bravery, and were well seconded by their comrades. Vanity had almost forced his way through, backed by Obstinacy, when Amiable slew the latter, and Love gave Vanity a mortal wound, and shouted " Victory," at the moment when one of his pinions was sadly

wounded by a thrust from Avarice, the wound roused his indignation, and the foul rebel soon fled. The rabble rout fell back as soon as their leaders were wounded, and were at a loss how to act. Charity appeared; their angry spirit was softened when Charity began thus to speak :—

“ You must well remember the misery and woe that your misconduct has brought, not only on yourselves, but on the State. Mortification, defeat, and scorn were ever the bitter fruits of your misdeeds.

You are all well acquainted with the laws divine and human which should regulate your actions. You all know who are the legitimate rulers of the State, and yet, in defiance of every law, in opposition to your own convictions of what is right, in contempt of those who are placed over you as rulers, you allow known prisoners of State to excite your rebellious and evil dispositions, and then use them for the purpose of usurping the places of your faithful rulers. Let me implore you to take warning from your defeat, to repent of the vio-

lence you have committed, and to consider that by making an unprovoked attack on those who never injured you, you have not done to others as you would wish to be done by. O could I, by any act of mine, by any personal sacrifice, lead you into the paths of peace and virtue, how gladly would I submit to it—yes, even to death itself! Deluded men, let me implore you, for your own sakes, to discard the counsel of those worthless prisoners; tell me that you see the error into which you have rashly hurried, and I feel assured

that forgiveness will be offered to you, affection will be readily shown towards you, and your transgression no more remembered."

Methought that the croud were moved at the address, and humbled themselves, and promised to offend no more. Love, with drooping pinion, then declared that the first proof of their obedience should be shewn by their instantly seizing the prisoners and placing them again in prison, since they were not only his greatest foes, but the most intolerant enemies of the State. In

a moment these miscreants were laid hands on, and also all their immediate adherents, and conveyed to the dungeon. Love seemed abashed at his drooping pinion, and would not become reconciled to enemies who had so deeply wounded him.

Order being restored, Piety arose, and after declaring sentiments favourable to the alliance, said that,

“ Since the consultation had

been so unexpectedly interrupted, it would be advisable to adjourn."

The President then adjourned the Council, and expressed a hope that Piety would favour them with further remarks when they met again, which would enable him to perform his awful duty.

Suddenly all that I had seen was absorbed in a cloud of golden light—before I could ask my conductor what had happened, the tenderest and most melodious

strains seemed floating round me. The cloud opened, and a lovely female, attired in a modest robe of the softest texture, holding in her hand a branch of olive, came gently on : beauty and goodness were pourtrayed on her brow ; she gazed on me as she passed ; I would have attempted to follow her, but my guide detained me ; as I watched her, I thought I saw, through gleams of light, a shadowy hand that beckoned her away ; she looked most kindly upon us, then vanished. The melody increased ;

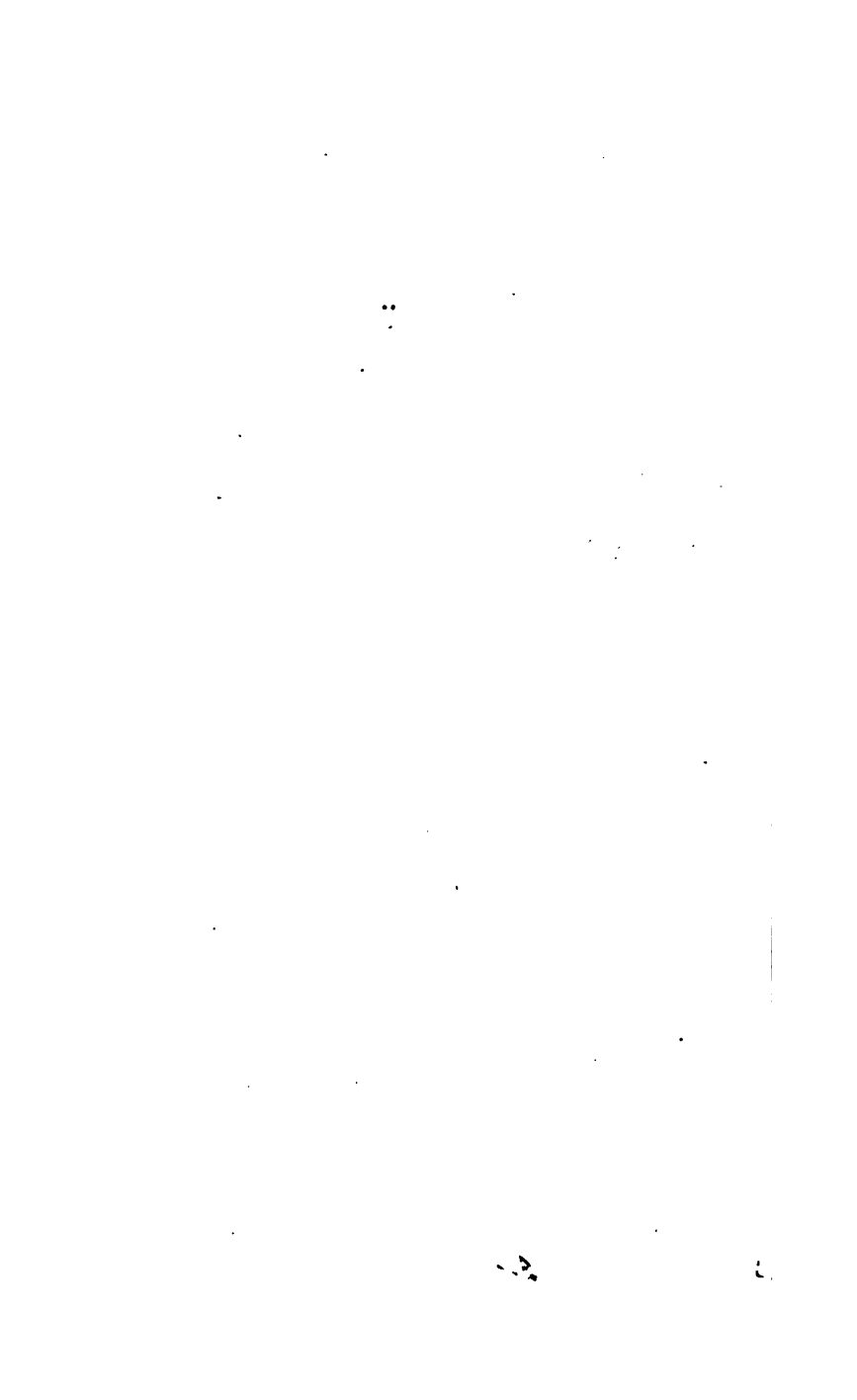
again the golden cloud unclosed, and there came forth a majestic female with an intellectual brow, who seemed conscious of her power, and looked on us to see if we acknowledged it. I bent before her, but she turned away, then anon looked back, but the cloud had again opened, and a nymph appeared gliding towards us with more than earthly grace ; her form realized all that I had pictured as belonging to beings of a higher sphere : dignity and beauty sat enthroned on her lovely brow,—as

she cast her eyes towards us, methought, at first, that there was something of severity in her look, but she smiled with such enchanting sweetness that I felt entranced with love and joy, and made a desperate effort to follow her.—But, alas ! in a moment I thought myself standing on a high and barren rock with crags and precipices on every side, beyond was a vast, dark, and waste howling wilderness, the wind sighed mournfully, and tempest clouds were gathering around me.—My

Conductor's voice conveyed to me these words.—“ Adieu, look near you and think on what is written there.”—I looked and saw an anchor fast mouldering to decay, on it half obliterated was the word “*Hope*.” — I wept, and awoke weeping, and then knew, that what I had seen was only a dream and a vision. I found myself on the shore of the ocean, the moon shed her softened light on the woods and flood, the gems of heaven glittered above me, the breeze murmured whispers among

the moss and wiry grass, a solitary
sea bird passed me, an emblem of
myself—Thoughtful and sad I bent
my steps to my lonely home.

FINIS.





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